Evangelical Christendom

"Unum Corpus sumus in Christo."

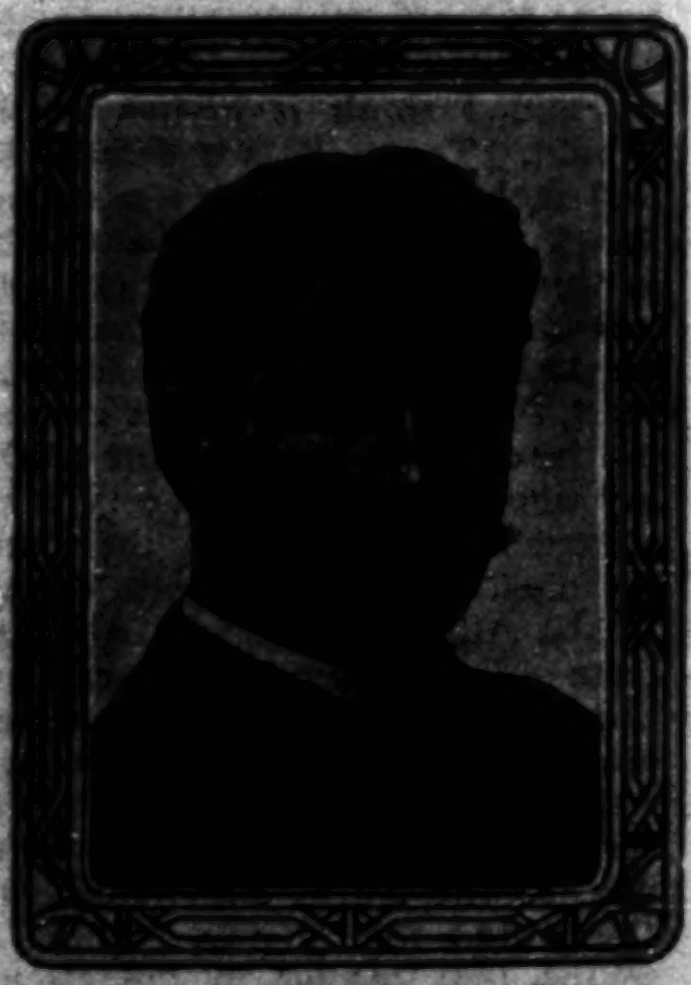
May-June, 1912.

A Call for New Members.

We all feel to-day, and especially when in contact with religious and philanthropic work, that we have to recognise a thirst for reality abroad in our land. People seek it with all their strength. It is one of the hopeful features amongst some unhopeful features in the position of our national and religious life at the present time. There are challenges ringing through our city, and these challenges meet us, and we come to our annual meetings, and we have to ask ourselves for what does this or that Society exist, and how can we help forward its interests?

When I look into the valuable and statesmanlike report of this Evangelical Alliance, I seem to see three clear suggestions concerning its objects. There is, first, the protest against un-Evangelical error, the protest against defection from Evangelical truth. In the second place, there is the defence of Religious Liberty, not only throughout the length and breadth of the British Empire, but as far as possible throughout the world. Thirdly, there is the effort to promote Unity and Co-operation amongst Evangelical Christians.

When we consider the first of these objects—protest where there is apparent defection from Evangelical truth—we must recognise that this is a delicate work. I believe that if we state the positive truth truly, with reasoned passion and with transparent lucidity, the error will be exposed just by our statement of the truth. Christian truth is like a magnet: it has not only a positive but a negative pole; it not only attracts, but it also repels. I think we must all seek to have the sweet reasonableness of our Lord, when He said, as St. Luke tells us—one of the precious fragments that he retains for us—"No one having drunk old wine straightway desires new"; for He says, "The old is good." Our Lord was bringing the new, but what sympathy He had with those that differed from Him. We want to keep that spirit of sweet reasonableness in all the activities of this Alliance. But I am with the Council, heart and soul, when they recognise that there are occasions on which it is right to protest against defection from Evangelical truth, against movements which injure the heart of the Gospel, or which appear to tend in that direction. Only, we must do it in the spirit of charity towards our neighbour.



REV. R. O. GILLIE, M.A.
(Minister of Marylebone Presbyterian Church.)

Secondly, there is the great work of the Alliance in seeking to maintain and extend religious liberty throughout the length and breadth of the world. We are against spiritual servitude; we are against any placing of barriers between the Saviour Christ and the individual soul. I rejoice in the spaciousness of the work of the Evangelical Alliance. It

delivers us from parochial-mindedness, or provincial-mindedness. We are an island people, and we have the dangers as well as the glories of an island people. We may suffer from the limitations of an island people, as well as from its excellences. This Alliance calls us to cast our eyes towards Siberia, to remember Malta, to look to far-off lands, and by wise and patient persuasion, and by brave and heroic protest, to see that liberty is kept for the soul to come straight to Jesus Christ without any intermediary. That appeals most strongly to me.

But what makes me essentially a member of the Alliance is its work for Unity and Co-operation amongst Evangelical Christians. It does this in three ways. First of all, by developing the spirit and activity of united prayer all round the earth. We can pray for people when we cannot preach to them, when we cannot formulate our faith very fully with them. We can pray with them if we are centrally united; and the Evangelical Alliance, grasping this great fact, invites lovers of the Lord Christ who rely on Him for salvation to pray together.

Furthermore, we are united by the Alliance setting forth the truths which it judges are central and sufficient. I personally welcome very thoroughly this brief statement of those who are to be accepted as Members of the Alliance. I think it shuts out those who should not belong to us, and I think it invites in those who should. To me it is a definite statement, and at the same time it is a spacious statement. We are not invited into a little room in this Alliance; it stands on a great continent of truths. We are invited to come together, though we differ on certain subjects, agreeing, as we do, at the same time, on the central and sufficient truths. With my whole soul I accept every word of this statement, and I dare say there are not few Evangelical Christians who do not belong to the Alliance, men who differ somewhat from ordinary views, who would find within the ample walls of this utterance a welcome abode to dwell in and ample room to serve.

I do not think the Alliance can do greater service, at the present time, than to emphasise the truths which unite instead of the truths that divide. There are some truths that belong to the circumference, and some to the centre. People take their doctrines very much as they take their food. They take a great deal of food, but they do not know quite which foods are most nourishing and entirely essential. People can take a great many religious doctrines, but very often they do not know which doctrines their soul needs to feed upon. The Alliance comes and says, "That is essential food; if you partake of it you are yoked to our brotherhood."

Another way in which Unity can be promoted is through intercommunion. How thankful I am for the bold utterance of this Alliance on this subject. I do not know that every friend understands how brave was that utterance in defence of a few friends of the Church of England, in Hereford, who ignored the spirit of party ecclesiasticism. What we ask, as a symbol of unity, is intercommunion. We do not want to exchange pulpits, if there are practical difficulties in the way, and we do not want to jostle other people out of any place of apparent privilege. I certainly do not. But I do want to feel that I am welcome not only privately and personally to communion in the Church of England, as I often have been—for I have often partaken of the Communion there, in country places in particular—I want to feel that I am not only welcome privately and personally, but I want to feel that there is an official welcome. I pray that the day may come when all those who are Evangelical Christians will be welcome to the Communion service in all the Evangelical Churches, and chiefly in the great mother Church of England. It would be sunrise, there would be a new dawn of hope and fellowship; it would be indeed the day when the singing of birds had come. These are reasons why I believe so heartily in the Evangelical Alliance.

Just the other day a distinguished religious philanthropist, a lady of great acumen and extreme devotion, said, "Do you really think there is need for the Evangelical Alliance still?" "I think," I answered, "more than ever need." There are outward and superficial differences which make Unity between members of different Churches difficult. I believe the undercurrent of the time is flowing strongly for Unity, but now is the day to express that undercurrent of feeling, and everyone who joins and comes into the spacious area of this Alliance is doing most vital service to the Lord Jesus Christ in making evident, and in preserving from rents and wounds, the Body which is His.

R. C. GILLIE.

Notes.

No. 19, Russell Square.—The response to the Council's appeal for the minimum sum of £5,000 required to purchase and equip these premises as the new British Headquarters of the Alliance has been most encouraging. The contributions to May 31st represent the satisfactory total of £3,284. The Council earnestly appeal for the balance of £1,716 required to complete the fund, and in this connection commend to the personal interest of all readers the letter which accompanies this issue of EVANGELICAL CHRISTENDOM. It is hoped shortly to commence the necessary work of alteration, re-decoration, and equipment, although it is unlikely that the Alliance can take possession of its new home before the autumn months of the present year.

The "Ne Temere" Decree.—The important resolution hereon adopted by a standing vote at our Annual Meeting, held on May 7th, constitutes a call for the personal co-operation of *all* who value our Protestant heritage and desire to protect it from the encroachments of the Papacy in our land. The resolution, proposed by Prebendary Webb-Peploe and seconded by Lord Kinnaird, is as follows:—

> **"The Prime Minister having declined to receive a deputation on the subject of the Decree 'Ne Temere,' this meeting, in pursuance of the Resolutions adopted at the Queen's Hall Demonstration, held in November last, calls upon the Council of the Evangelical Alliance to proceed with a great Imperial Meeting of Protest, to take place during the autumn, and relies on the whole-hearted co-operation of the Reformed Churches and Evangelical and Protestant Societies."**

At the time of going to press the date and place of the proposed great meeting are under consideration. In the meantime, the address delivered by the Rev. W. Corkey, M.A., which appears in the current issue of EVANGELICAL CHRISTENDOM, has been printed as a pamphlet for wide distribution. It is entitled "The British Government and the 'Ne Temere' Decree." It will be supplied (price one penny) in quantities at a special price, which can be obtained on application. Real service in the cause of Protestantism in general, and of the proposed Imperial Meeting in particular, will be rendered if readers will order copies of this pamphlet for distribution. It contains a recent portrait of Mr. Corkey, whose self-sacrifice in the interests of Mrs. McCann and the "Ne Temere" campaign deserves warm commendation.

Liberty of Conscience in Spain.—At a great meeting held in the Barbieri Theatre, Madrid, on May 15th, an important telegram was despatched to London. This and the following letter are having careful consideration at the hands of the Council. We append the letter of acknowledgment which has been forwarded to Madrid.

Madrid, May 15th, 1912.

To the Evangelical Alliance,
7, Adam Street, Strand, London.

> **Recognising thankfully the constant interference of the Alliance in favour of the liberty of conscience over the whole world, and especially for the work which it has done in Spain since 1862, two thousand Spaniards united in a great meeting in Madrid send fervent greetings and ask your help in the present circumstances in Spain.—JUVENTUD PROTESTANTE.**

To the Council of the Evangelical Alliance
(British Organisation).

Dear Sirs and Beloved Brethren in the Faith of Jesus Christ,—Doubtless you will have received the encouraging telegram which embodied the excellent impression made on us by the magnificent meeting held in Barbieri Theatre, Madrid. The meeting was held in defence of the rights of conscience in Spain.

It now remains for us to inform you in greater detail of the real causes which move us to celebrate, with ever-increasing fevour, meetings such as the one which took place last Tuesday. These meetings we regard as of the greatest necessity, for they are to the internal life of our country what the process of respiration is to the body. There is not in our beloved land that spiritual strength so necessary for the independent life of the people.

The Constitution of 1876, that under which we now live, has for those of us who are Pro-

testants and at the same time profoundly patriotic a mere make-believe of tolerance which is an affront to us. Its organic laws place us on an inferior platform to that which is occupied by our Catholic and freethinking fellow-countrymen. The all-powerful influence of the Roman Curia ties the hands of democratic governments whenever they propose to freely exercise themselves in the promising domains of religious liberty.

Under such sad conditions, dear brethren, we do not want to, we cannot, we must not live. If our Christian conscience suffers from the implacable hostility of the spirit of dual control (that of Rome and the State) which inspires our legal institutions, our patriotic hearts do not suffer any less when we look upon the decadence of a people which, because of its chivalry, nobility, its traditions and its splendid spiritual gifts, as they are related in history, is worthy of a better lot.

But our strength, dear brethren, our resources and means have not yet reached that indispensable sufficiency by which we are able to place ourselves in the formidable line of battle in which the reactionary hosts threaten us. We need, therefore, to be helped by the generous protection of your cause, your valuable moral co-operation, and, if possible, the widow's farthing, in order to defend the inviolability of conscience without which we cannot lead souls to the knowledge of the true God.

The financial resources of the Spanish Evangelicals were put to proof two years ago when we carried a sustained campaign similar to that of the meeting which sent you the telegram, and verily their generosity exceeded our hopes when that wonderful series of meetings in the provinces was sustained and helped by all. A respectful petition to the Spanish Parliament, signed by 150,000 lovers of religious liberty, was the encouraging finish to that noble and patriotic action.

We want to reproduce that petition to-day, we want to quicken the soul of the Spanish nation into a vigorous concert of clamouring voices, and it is to you, zealous and indefatigable defenders of liberty of conscience, that we respectfully appeal, seeking your help, your wise counsel, your prayers, and your practical assistance, seeing that we are in such poverty and have such a Christian and patriotic need.

Receive, gentlemen, our most cordial salutation and our deepest Christian expression of the affection and consideration of the Spanish Evangelicals in your work for the emancipation of the conscience.

For the Commission, Juventud Protestante,
(Signed) FRANCISCO OVIEDO, *President.*
E. VEGA, *Secretary.*
Madrid, May 15th, 1912.

To the President and Committee,
Juventud Protestante, Madrid, Spain.

Dear Sirs and Brethren in Christ Jesus,—The Council of the Evangelical Alliance have received with thankfulness your telegram, and the letter giving details of your work and aspirations in favour of religious liberty in your native land. We have followed the development of a better public spirit and the growth of tolerance there, and we share with you the desire that the age-long intolerance that has arrested the spiritual progress of Spain may come to an early end.

We rejoice to know that the Royal Order published by the present Government has removed some of the restrictions that impeded the work of evangelisation, and hail the widely signed petition to the Cortes as a proof that among large classes there is a keen desire for the freedom which is enjoyed by other European nations.

The close alliance between the Vatican and the State has made it difficult for Governments to move, and we have observed that the Church of Rome has frequently vetoed efforts made by statesmen to broaden the basis of liberty. We believe, however, that fuller recognition of the blessings of spiritual freedom, and of the injuries inflicted on the State by the withholding of religious liberty, will rally to your side the goodwill of all the best elements of your national life.

We earnestly sympathise with your aims; we remember you in prayer to God, and we realise that success can only be won by reliance on God, who alone can bring to pass the ends you have at heart.

On behalf of the Council,

Believe me, yours very faithfully,
(Signed) H. MARTYN GOOCH,
General Secretary.

Evangelical Alliance,
7, Adam Street, Strand, London, W.C.,
May 24th, 1912.

In Remembrance.—We record with very deep and sincere feelings of regret, and a due sense of the loss sustained to the Evangelical and Protestant cause thereby, the passing of Mrs. W. R. Arbuthnot, for many years a warm friend and member of the Evangelical Alliance, and President of the Women's Protestant Union. Her place was one it will be difficult, in one sense impossible, to fill. "A woman that feareth the LORD, she shall be praised."

Our 65th Anniversary.

The King's Hall Meetings.

In a brief year we have succeeded in impressing the public mind with a new sense of the importance and benefit of Evangelical Alliance. Press representatives present at the King's Hall on May 7th reported the meetings as "most enthusiastic," and to judge by many expressions of individual opinion, the public verdict was in accord with that of the Press.

Among those supporting the Chairman at the afternoon meeting were Sir Andrew Wingate, K.C.I.E., Sir Robert Anderson, K.C.B., Sir Archibald Campbell, of Succoth, Bt., Revs. Prebendary H. W. Webb-Peploe, M.A., Canon Barnes-Lawrence, M.A., W. H. Griffith-Thomas, D.D., Bishop Hassé, W. Y. Fullerton, John Wilson, J. M. Willoughby, D.D., Professor J. H. Radford-Thomson, M.A., W. Fuller Gooch, G. E. Asker, M.A., Colonel Seton Churchill, Colonel Douglas Jones, Colonel Roberts, Colonel Sparks, Mr. W. H. Seagram, Mr. Martin John Sutton, Mr. John Wood, Mr. Arthur H. Habershon, and the General Secretary, Mr. Henry Martyn Gooch.

Prebendary Webb-Peploe (one of the Hon. Secretaries) presented a brief *résumé* of the Annual Report, from which we quote the following encouraging paragraphs:—

"A very honourable but onerous task has been given me to attempt to condense the Annual Report. We begin by thanking God for great opportunities given to advance the principles and work of the Evangelical Alliance throughout the length and breadth of the world during the past year; and we acknowledge with deep thankfulness to God the marked grace He has bestowed upon us, and the success of our efforts as a Society.

"The Report speaks of our material position, and refers to the removal from Adam Street to New Headquarters. Our hope was to raise a minimum sum of £20,000 to build a central Home of our own, but that scheme, for which a considerable sum has been contributed, is necessarily in abeyance. In the meantime, an opening has presented itself to purchase a long lease of 19, Russell Square, a house suitable in many respects for our present requirements. The Council ask for a special sum of £5,000 to cover the purchase price and to furnish and equip the new premises. Of that amount I am glad to tell you we have received £3,025 up to to-day, and I hope that all will help to provide the remainder, so that we may move forward without debt or other encumbrance.

"The Report speaks also of an important subject, by no means exhausted—the 'Ne Temere' Decree. Many resolutions have been passed, and at the Queen's Hall meeting held last November three thousand persons protested against the Decree and its publication in our land. The Archbishop of Canterbury sent a letter to the meeting showing that His Grace is thoroughly with us in protesting against the Decree being made operative throughout the British Empire. The campaign of protest has been, and is being, continued, and we trust it will be widely supported.

"We then speak of the holy privilege of Unity and Religious Liberty. We cannot hope to bring about absolute unity or external uniformity. This Alliance has been wonderfully owned of God in the past, and may be used very largely in the future to engender a greater spirit of unity, liberty, and love among Christians of different denominations, without committing one another to outward uniformity. Under the heading of religious liberty you will find a letter, which I advise you to read, addressed to the *Globe* by the General Secretary, with regard to the condition of affairs in Malta. It is a letter of great value and perspicuity, condensing the position of affairs there. The statement in the report may seem incredible, though it is true, that a greater measure of religious liberty is enjoyed in Italy than in Malta, a British possession. It is right, therefore, that we should press forward with an appeal to His Majesty's Government on the subject of religious liberty, not only in Malta, but in every part of the British Dominions.

"Then, again, as we turn to the Report we see how the Alliance is being blessed in its efforts in Russia through Mr. Adam Podin and others. Mr. Podin's apostolic work in Siberian prisons and his work in Russia generally has been much blessed of God. Last autumn Mr. Gooch visited Russia and other continental countries in the interests of the Alliance. The Rev. Harrington C. Lees and the General Secretary represented the

Council at the Blankenburg Alliance Conference, and Pastor W. Fuller Gooch attended the National Conference of the German branches at Siegen. Dr. Willoughby also travelled through France, and brought home the report that the Evangelical Alliance has work to do there in the interests of the Gospel. At the invitation of the Dutch Branch, the General Secretary represented the Council at the annual conference held at Zeist, and read a paper on 'The Evangelical Alliance in other Lands.' You will gather therefore how much good work is being done by the Secretary and others actively associated with the Alliance.

"There is another great subject that I want to refer to, that of the Universal Week of Prayer, which for sixty-six years has been observed under the auspices of the Alliance. All of you are familiar with the annual programme as sent out to the whole world every year. The report states that more united meetings were held last January than ever before, which is most encouraging. A new translation of the Programme has been added, an African language, Luganda.

"The closing portion of the Report alludes to the fact that in the industrial world there are serious elements of disunion. This lays upon us a call to endeavour to bring about a better spirit of unity and love and brotherhood between one class and another, and we desire to be largely supported in our efforts toward that end.

"The last thing I would mention is that the Council earnestly thank the public for their generous support with regard to the work. I do not know any other missionary society of the kind to which I feel I can more cordially, more sympathetically and spiritually and earnestly offer support, and ask others to give their support, than this Evangelical Alliance. I feel that all those present here to-day would be valuing their opportunity if they will set apart an hour to the study of this Alliance Report for 1911-12.

"I now desire to move the following resolution :—

"That this meeting desires through its Chairman, Lord Langford, to express to the members and friends of the Irish Branch of the Evangelical Alliance, and to all Protestants in Ireland, its deep feeling of sympathy with them at the present juncture, and further, expresses the hope that God will graciously overrule the course of events so that nothing may endanger the cause of true religion in the Sister Isle, or lead to internecine strife."

The Rev. Canon Barnes-Lawrence briefly seconded the resolution, which, on being put to the meeting, was carried unanimously.

It was a matter of regret to all that Lord Kinnaird was unable to preside at the afternoon meeting. A cordial reception was given to Lord Langford (President of the Irish Branch), who had kindly consented to preside in Lord Kinnaird's absence. Lord Langford said :

"I must thank you very much for passing the resolution moved by Prebendary Webb-Peploe in a few words. I feel it a great pleasure and honour to be here to-day. I was summoned by our worthy Secretary to take the place of Lord Kinnaird. I am sorry he is not here, but am glad to take his place, because this is the first occasion on which I have been able to be in London during the wonderful May Meetings.

"I have read the Annual Report. I will not attempt to deal with it exhaustively, but will only make one or two remarks about it. A valuable portion of the Report refers to the action of the Bishop of Hereford in inviting, in a Christian way, all the Nonconformist bodies in his diocese to come to his Cathedral and partake of the Holy Communion there. I do not always agree with the Bishop of Hereford, but I did agree with him most cordially on that occasion. I think it is deplorable and sad that such a spirit of intolerance should have been shown as that which the Report alludes to, and I do hope that a better spirit of unity will extend and prevail, so that Christians of all denominations may be drawn together everywhere. A deeper desire for unity amongst Christians generally is evident in the foreign mission field. The missionaries who went out were the first to put aside difficulties with regard to denominationalism, because they found they could not work satisfactorily if divided in the foreign field. We have, I think, to thank them for giving us this great lesson as regards unity and co-operation. I do not think that uniformity is desirable or that it will be attained; but that is no reason why there should be any hindrance to this great work of the Evangelical Alliance.

"May I give you an example of what we are doing in Ireland. May I ask, if possible without causing offence and certainly not as a politician, that if it is possible for the Church of Rome to issue decrees such as they have done now, when the Union is in force, what sort of a position shall we occupy in Ireland when the Union is done away with? I am told in Ireland that Roman Catholics do not want Home Rule, because they are afraid that if they get Home Rule they will lose, to a large extent, the control of the people of that country, and infidelity will come in. But is this correct? I cannot help thinking that these recent decrees ought to be a warning to us of

what the Church of Rome will do later on if Home Rule gives her sufficient power. I ask that Evangelical Christians will urge upon Nonconformists of every denomination in this country the duty of protecting the Protestant minority in Ireland from thus being put under the heel of Rome. I do not like to bring politics into religion, but as one who has lived in Ireland all his life, I know from experience that the religious question comes into every single thing in Ireland; you cannot keep it out. I live peacefully enough in that country, surrounded by Roman Catholicism. I like the people, and I believe they like me; but I do not think they know what true religion is. They are living under a system which is grasping for all the temporal and spiritual power it can get, and which means to push us, the Protestant minority, out of Ireland little by little.

"It appears to me that one of the most important openings in Ireland for the Evangelical Alliance is colportage work. I think that giving the Scriptures to the people, and that by men who are able to speak and teach them the Bible, is the greatest work that can be done. In Ireland Roman Catholicism will not permit of individuals having the Bible, but individuals desire to have it, and by this system of colportage Ireland is getting what she wants. Is it not our bounden duty in England and Wales and Scotland to see that that work is carried on? Is it not our duty to see that the Bible is not kept on the top shelf, but is used in family prayers and elsewhere? We cannot take our stand by the Bible unless we know what it is worth. I believe that this Evangelical Alliance is doing a marvellous work in Ireland. Let us thank God that an Alliance of this description was ever formed, and that during the the past sixty-five years it has been enabled to induce members of the Church of Christ to unite and meet together for one great object, that of winning men and women to Jesus Christ."

The concluding part of the meeting was occupied with addresses by Professor Beresford Pite on "Home Reunion," and Rev. Ch. Merle d'Aubigné on "Evangelisation in France." We are reserving Pastor Merle d'Aubigné's eloquent speech for the next issue of EVANGELICAL CHRISTENDOM. It is unnecessary to say that he received a warm welcome, and quite an ovation when he resumed his seat after having spoken in perfect English for a full half hour.

Evening Meeting.

A large audience assembled at 6.30 for the evening meeting, presided over by Prebendary Webb-Peploe. It was a great pleasure to all to see Lord Kinnaird on the platform, his presence being scarcely expected owing to its being known that his lordship's doctor had vetoed evening engagements for the time being. Lord Kinnaird looked well after his winter sojourn in Egypt, and in seconding the resolution on the "Ne Temere" Decree he spoke with vigour and determination.

After the usual opening exercises, the Chairman called on the General Secretary to give a further brief abstract of the Annual Report. Mr. Gooch said:

"The ten minutes allotted to me this evening for bringing to your notice a brief summary of the Annual Report is too short a time in which to do what the writer of that Report feels so necessary—to convey a right sense of the extent and influence exerted through the work of the Evangelical Alliance. Nevertheless, I am grateful, because I remember that a large number of those now present attended the meeting this afternoon and heard from the Prebendary's lips that excellent abstract of the Report, which to a large extent relieves me from an anxious and responsible burden. In order that I may keep within my time and yet convey to you an adequate idea of the ground covered by this International Evangelical Alliance during the past twelve months, I propose to range my remarks around four words. The first is *Fellowship*; the second *Faithfulness*; the third *Freedom*; and the fourth *Finance*.

"We have heard a great deal about the Annual Report. The Prebendary has kindly urged you to sit down quietly and take a whole hour if necessary to study it, and I believe that suggestion will meet with a generous response.

"When you read the Report, the first thing that will strike you is that this Alliance brings you as members into touch with Christians throughout the world. In other words, it is the World's Evangelical Alliance; and there is nothing more necessary at the present day than that we as Christians should be delivered from any feeling or exhibition of narrowness in our Christian vision. The Evangelical Alliance fulfils a world-wide obligation, in that it presents a platform, a bond of fellowship, where Christians not only in Great Britain, but in France, and Italy, and Germany, and Russia, and such far distant places as China, and Japan, and Uganda, can meet together and manifest to one another that they are really and truly 'one in Christ Jesus.'

"I am not sure that I shall have time to tell you the full details, but there was present in this audience, this afternoon, Colonel Roberts,

who formed one of a deputation which went to Sweden some time ago, where, in Stockholm, Alliance meetings were arranged throughout the churches of that beautiful city. In one of those churches we had seven or eight hundred people gathered together who could not speak anything but the language of their own country. After the deputation had spoken to the great audience through interpretation, Colonel Roberts came to me and said, 'I would like to speak to these dear people.' I replied, 'You cannot, because you cannot speak their language.' 'Never mind,' he said, 'I can shake hands with them as they go out.' And I recall seeing him standing at the other end of the church shaking hands with the people as they retired, and doing it thoroughly. I recall Colonel Roberts telling me afterwards that there was one dear old man who, when going out of the door, took hold of his hand and grasped it in his hand, uttering perhaps the only two English words he knew. Pointing upward with his finger, he said, 'My hope.' He knew enough English to realise that this Evangelical Alliance was binding together not only Christians in England, and Sweden, and Europe, but Christians throughout the world, into a bond of unity, which, although we do not speak the same language, brings us all into the living presence of Jesus Christ. The Evangelical Alliance is making this a realised fact throughout the world.

"The second thing is *faithfulness*. I am afraid lest some of our friends should go away from these meetings with the idea that because a new form for membership has been formulated, this Alliance may be giving up its historic Basis of 1846. There is no intention or desire on the part of the Council to relinquish any of the Truths contained in that Basis. But it has been recognised for some time that by making that Basis a necessary bond of Union the Alliance has been shutting out earnest Christians from the benefits of membership. This apparent exclusiveness is now removed, and it is hoped that the new form of membership will help to substantiate and extend the work of the Alliance, so as to include in its membership comprehension without compromise.

"Thirdly, *freedom*. Concerning Malta and the 'Ne Temere' Decree. The correspondence with the Prime Minister lies on this table to-night, and we deeply regret that he declines to receive a deputation on the subject of the 'Ne Temere' Decree; hence there will be a further resolution brought to your notice presently, and which you will find printed on the programme.

"Lastly, *finance*. I have the audited cash statements of the Alliance before me, and I want to impress the fact that the whole of the work which we have been enabled to do has been done with the small income of £4,337. We could do a great deal more had we a larger income. When we get into our new home in Russell Square we *must* have more money. There we are going forward to new enterprises. I therefore urge all Evangelical Christians to come forward and support this great Alliance. We have got no debts! But while we thank God for this, and for His help up to the present, we cannot but be concerned as to the future. That members, subscribers, and Christians generally will share our responsibility is our petition and our hope."

The Chairman then said:

"I am called upon as Chairman to move the following resolution:—

> "The Prime Minister having declined to receive a deputation on the subject of the Decree 'Ne Temere,' this meeting, in pursuance of the resolutions adopted at the Queen's Hall Demonstration, held in November last, calls upon the Council of the Evangelical Alliance to proceed with a great Imperial Meeting of Protest, to take place during the autumn, and relies on the whole-hearted co-operation of the Reformed Churches and Evangelical and Protestant Societies.

"It will be my privilege to move that at the close of a few words. But as the motion will be specially spoken to by Lord Kinnaird and Mr. Corkey, I know you will receive from them far better information than I can offer on this particular point. My privilege now is to call upon you in a general sense to realise what it is that this Alliance is set to do, and what it is our privilege to look forward to and support. We are an Alliance for the banding together of believers in the Lord Jesus Christ in a sense in which it is not possible for those who are called to be Ministers of the Gospel to do it, as we are called to preach for a particular purpose and to develop the views and opinions of the particular Church to which we belong. We can thankfully, outside our own bounds, look to members of other denominations and say, 'Thank God, there are grounds of agreement, and we look to you to be brethren with us in Christ Jesus, while in matters of Church government and management of detail we must retain still our differences of opinion.' That is to say, we can look for the unity of the Spirit in the bond of peace, where we cannot look for actual uniformity in regard to worship.

"What is the special necessity for such a a body as this Evangelical Alliance? I think there are circumstances in our particular day which in a most urgent manner press themselves upon the attention of every true Christian and make it imperative that we should

seek to be united. We live in days of remarkable activity, and as long as sin remains there will be activity for evil as well as for good. Activity for evil is so widespread and determined and energetic that it must be our part, if we would glorify God, to band together those who are faithful to the Lord Jesus Christ, and good stewards of His manifold grace, and that we may be able positively, rather than negatively, to overcome evil. I do not like negations. I think we must recognise, if we are thoughtful observers of the times, that there is a necessity for a positive movement forward of every faithful believer in the Lord Jesus Christ; and that where there are large bodies of men and women in our different denominational Churches who agree upon the fundamentals of Gospel Truth, it is a holy privilege for us to unite together and on positive grounds to glorify God. We are banded together as an *Evangelical* Alliance, and we are determined to show, by the help of God, that we are united on that ground.

"What are the needs of the day? Taking them politically, socially, morally, and religiously, I think you must admit that we are living in times of special activity, and for that reason in times of special danger. Take, for instance, the efforts of Rome during the last two or three decades, and you cannot fail to see that there are difficult times given to us."

"Looking at home, you find such a condition of political and social unrest as we have seldom seen. Then you turn to the religious side, and see that while we have very grand privileges in our conferences for the advance of holiness and the unity of the Spirit, yet, on the other hand, you see Rome, with a travesty of religion, gradually enforcing its powers in England, and Ritualism running towards Rome. With that you have Rationalism, and the Bible being dissected and rejected on every hand, I grieve to say. These are signs of the times. While we thank God for all that we believe to be evidence that the Master is near to claim His own, it must speak to every conscientious soul and make him say, 'What possible barrier can we erect to overthrow the powers of iniquity?' I think that among the most beautiful safeguards we may say that the Evangelical Alliance exists, by the mercy of God, for the banding together of all true believers on one common ground, and that beautiful Week of Prayer, which is carried out in its details in the first week of every, year is a token of our unity of the Spirit. It is a beautiful proof of the power of God acting through the Alliance. When we know those meetings are increasing in number in all parts of the world, and fresh languages are being added into which the subjects for prayer are translated, we have reason to thank God for these things and take courage, in the belief that the Alliance is of God and is a special institution to bring glory to Him and blessing to the world.

"I now draw attention to the special subject brought before you in this resolution. What reason has Rome for such activity at the present time? I grieve to think that Rome realises, as she seems to do, that Great Britain is the centre towards which all her aspirations are being directed. Again and again we have had it from men like the late perverts, Cardinals Newman and Manning, 'Herein lies the centre of all hope for Rome: win Great Britain, and we win the world.' I have not got their exact words, but their utterances on this particular point were to that effect. If that be so, we must expect special activity with regard to our particular country. It is manifest that this 'Ne Temere' Decree, sent out in 1907, is a bold effort to see how far Rome can carry her illegalities into a country like our own. She is enforcing upon people who have a right to perfect liberty of action according to the law of the land, hard decrees, with the determination, if possible, to dominate the will of the Sovereign and of the Parliamentary power of Great Britain. What she is doing is a remarkable instance of impudence, and of want of candour and straightforwardness. Not only here, but in Malta, and indeed throughout the British Empire, the Church of Rome is seeking to assert herself in a determined manner.

"I grieve to think that the Prime Minister can say he refuses to receive a deputation upon such a subject as this 'Ne Temere' Decree. I should say, with all respect to the Prime Minister, that it is *his place* to know what the mind of the nation is upon a subject such as this. It seems to me that it is his prerogative and duty to hear what we have to say, and to seek to enforce the will of the nation wherever the nation is moving forward towards proper liberty, and wherever such liberty, already ours, is threatened. I hope that now that the Prime Minister has declined to receive a deputation, there will go forth from this meeting and kindred meetings, including that great gathering next autumn, an expression of opinion setting forth the determination of the English people to uphold their rights at any cost, and insisting that the Government shall fulfil their position to enforce the rights and privileges and liberties of this land. If that be so, we go forth from this meeting with the unanimous declaration to the Prime Minister that there will be a further movement on this question. I speak with sorrow and shame of the fact of this McCann case, in which a conscientious, faithful young woman who has been honourably united with her husband by the law of the

land, and a Gospel service performed by a Christian minister, is suddenly said to be a prostitute, a licentious, iniquitous woman. As one gentleman said, she is to be told, 'On Tuesday you are a wife, you are honourable, and probably a faithful Christian; but on Wednesday you are a prostitute, with no religion, and you are to be separated from your husband.' Then without the smallest scruple or hesitation, without one thought of the care of that woman, the husband is to desert her, the babes are to be taken from her, and she is to be left in the street without even a single change of garments; a beggar, fatherless, husbandless, helpless. It is a dishonourable thing. Such a thing we cannot stand, nor can we permit with any morality. I therefore gladly and in the highest public interests move the resolution.

Lord Kinnaird in seconding the resolution said:

"I am glad to say a few words in favour of this resolution, the only one to be proposed this evening, because I feel it is of national importance. If it were not a fact, one would have hardly believed that in 1912 it would have been possible that we should have been confronted with the duty of spending our time, which could be so much better spent in evangelistic and other spiritual work, in contending for equal liberty with our Roman Catholic fellow-subjects. We give them throughout our Empire absolute liberty within the law to carry out the same freedom of thought. At every meeting I have taken part in, with reference to any Protestant question, or to this 'Ne Temere' Decree, we have not asked for anything that we do not give to them. And yet the Prime Minister refuses to receive a deputation, to hear what a large proportion, we believe, of our fellow-countrymen are determined shall be. Unfortunately, it is difficult to get public opinion, in the midst of the anxieties of business and duty, to concentrate on the matter long enough to force Parliament and the Government to do what I fully believe the majority of our fellow-countrymen are determined, before they have finished their agitation, shall be done. With regard to that resolution passed at the Queen's Hall meeting, at which I had the honour to preside, I think everyone will agree that it was a very reasonable, and Christian, and proper resolution, stating as it did: 'That this meeting of three thousand citizens, representative of our national Christianity, protests against the publication in the British Empire of the Decree of the Council of Trent known as "Ne Temere," whereby mixed marriages contracted according to the rites of the Protestant Churches and the law of our State are declared null and void, and British subjects who have openly and honourably entered into such marriages are held up to public reprobation as living in sin and their children branded as illegitimate; the meeting also repudiates the pretensions of the Church of Rome to regulate the conditions determining the validity of marriages legally solemnised between British subjects in any part of His Majesty's dominions.' The vast majority of our countrymen would all agree, I think, that that is their opinion. We do not bring party politics into out meetings, though we hold our own opinions very strongly, and I hope nothing will be said at this meeting which will transgress that rule; but we cannot help indirectly referring to the position in which we find ourselves—that a small minority are dominating and making it impossible for this deputation to be received and this question to be considered in Parliament, because they happen to hold a controlling interest, or because they have the controlling or governing of a party for the time being. How long this patient country will continue to endure that I do not know.

"Take another matter. Roman Catholics have a right to have their meetings and to discuss and state their opinions. But we go to certain parts under the Romish sway; we go to Malta. The Rev. John McNeil went there, as you all know, to hold evangelistic meetings, and the Roman Catholics said they ought not to be held. The British authority deferred to this intolerance, and Mr. McNeil's mission was curtailed in consequence. This is not the way in which we obtained our liberties in the past, and it is clear that we have to assert ourselves again, and say that we are determined in regard to the removal of the menace and bondage of this 'Ne Temere' Decree, and the upholding of the right of public speech throughout the British Empire. Therefore it gives me, with these few words, great pleasure to second this resolution, and ask you, with all the power that you can command here and elsewhere, to carry on this agitation until this abominable state of things is removed from our country, and our King's rule with regard to marriage shall operate thoughout our Empire, according to the laws of England, and not according to the Pope of Rome."

Two inspiring addresses followed, one by Rev. W. Corkey, M.A., which appears in this issue (and has been printed in pamphlet form for wide circulation), and the closing address by the Rev. J. M. Willoughby, D.D. Dr. Willoughby's address will appear in our next issue.

The British Government and the "Ne Temere" Decree.

By Rev. W. Corkey, M.A.

"The Prime Minister having declined to receive a deputation on the subject of the Decree 'Ne Temere,' this meeting, in pursuance of the Resolutions adopted at the Queen's Hall Demonstration, held in November last, calls upon the Council of the Evangelical Alliance to proceed with a great Imperial Meeting of Protest, to take place during the autumn, and relies on the whole-hearted co-operation of the Reformed Churches and Evangelical and Protestant Societies."

Resolution adopted by a standing vote at the Annual Meetings of the Evangelical Alliance, May 7th, 1912.

THE only solution for Ireland's ills and the errors and evils of Rome is the pure undiluted light of the Gospel of Jesus Christ. I have spent some time in the West of Ireland doing colportage work, going from home to home, hence I know something about the people. You would scarcely believe the amazing ignorance that one meets with in the West of Ireland. Few ever dare read the Word of God. I remember well stopping at the door of a house, I had a Roman Catholic Douay Testament in my hand, and the woman said, "I cannot buy that book. The priest would not allow me to read it." "Why? It is your own Testament; it has on the front the authority of the Cardinal. Why won't you read it?" "Sir," she replied, "the people about this district are so simple that if they read a book like that they would believe every word that is in it." It is just that fear of the light that keeps the people from getting a knowledge of the Word of God. I remember one town, away in the West of Ireland, called Westport, where a man, evidently a very sensible man in many ways, began to tell me most ridiculous stories about the Host; how sometimes it would fall into unsanctified hands, and then terrible evil that would follow, and the devil would plague the house. Then the priest would have to come with holy water and sprinkle the house, and so send the devil away. "You ministers," he added, "could not do it. We know it has been done; but what do we know about you or your books?" I mention that to let you know why I have an interest as a minister in trying to bring the Gospel of light to the Irish people.

But we have great difficulties to face in making known the Truth. In that very town a colporteur went into a home and sold a little magazine which contained some texts of Scripture. The priest came into the house immediately afterwards and said to the woman, "Where did you get that?" She replied, "That gentleman out there sold it to me." The priest went out, got hold of the man, and kicked him brutally, and pushed him down the road. A crowd gathered, and the police eventually rescued the colporteur. The case was tried at court, and although the assault was proven, the magistrates, who were slaves of the priest, said that the priest was justified in what he did. How are we to carry the light to people when such deeds as that are committed? That will give you an idea of the great difficulties we have in Ireland in trying to lead people to a knowledge of the Truth, and of the great necessity that lies upon us, in the North of Ireland, to train our people in the Scriptures of the Reformed Faith, setting before them the errors of the Church of Rome.

REV. W. CORKEY, M.A.
(*Townsend Street Presbyterian Church, Belfast.*)

It is thought by some to be unnecessary to combat evil. Now, I was one of the younger ministers in our Church who believed firmly in that principle for a number of years. I never preached for years against the errors of the Church of Rome. But when I sat one day in my study, and a poor broken-hearted woman told me a tale of woe about her home, and the desolation there, through a mixed marriage, and finished up by saying, "If I had only known one-tenth as much about the Church of Rome before my marriage as I do now, I never would have married a Roman Catholic," then I felt that it was not only necessary to state truth, but also to combat error.

We stand here to-night to ask again that the British Government will do something to protect us from this cruel "Ne Temere" Decree. This is not an isolated platform. The Evangelical Alliance exists to voice the opinion of united Evangelical Christendom. Strong resolutions against this decree have been carried in all the great Protestant assemblies and synods, not only in Ireland and Scotland and England, but over in Canada, where every Protestant Evangelical Church has passed a strong resolution against it. Away in Australasia a strong statement has come forth from the Protestant Churches against this decree. We have behind us the protest of a united Christendom against this decree. As you are all aware, Cardinal Bourne, a few days ago, said that this "Ne Temere" Decree was a matter connected purely with the domestic affairs of the Church of Rome. I hold here in my hand a leaflet published by the Westminster Catholic Federation. The first statement in this leaflet is, "This decree has nothing to do with Protestants"! That statement is contradicted by the very next paragraph, which states that the decree "defines the conditions upon which the Catholic Church will recognise the validity of marriage between a Catholic and a non-Catholic." I also hold in my hand a resolution passed by the United Free Church of Scotland, which declares that "This decree traverses the law of this realm by declaring the invalidity of marriage duly solemnised according to law, and inasmuch as the decree may be so applied to disturb the peace of families, and grievously affect the social standing of their members, it calls upon the Government to devise means for the protection of social interests." If this decree had nothing to do with Protestants I would not be here to-night. I am here because a member of my own Church has been cruelly outraged by this very decree. The McCann case is no isolated instance. A great many other cases have been made known. A few days ago I sat at tea with a respected member of society in Belfast. In conversation he said, "You know, this decree has touched my home." Then he told me that a beautiful girl, his own niece, had married a young man in a good position in Belfast. The young man was a Roman Catholic, but for a number of years he had gone to the Protestant church with this lady. They got married in a Protestant church, and everybody thought they were going to become regular members of a Protestant Church. But when this decree began to be enforced the young man's conscience began to be touched over it. Although they were living with the happiest promise, one morning that young husband went off as usual to his business, and his wife never saw him again. She knows nothing about him; he disappeared as completely as if the ground had swallowed him. That young woman was left in her home to mourn the loss of her husband, whom she has never heard of since, so surely and certainly did Rome do its work.

I have here a letter from a Roman Catholic magistrate in the South of Ireland, and he writes: "I married a Protestant, and because I preferred to bring my children up in a Protestant Church, both my wife and myself were made the objects of a bitter attack by the priests, who did all they could to injure me. They made slanderous statements in their sermons, and tried to boycott me, but fortunately failed. They tried to get my employers to dismiss me, but I held firm, and they are still at me. Goodness help the Protestants and members of every other Church if the priests get any further power." He also said: "There is a lady near here who got married in a Protestant church, and they still insist upon addressing her by her maiden name." We have all these instances, but we have taken the one story of Mrs. McCann in order to make it a test case, and to bring home clearly the facts of that case to the conscience of England. I think perhaps the case may be very well accepted now, because even Mr. Devlin, last night, in the House of Commons, stood up and denied that he had vilified Mrs. McCann in his former speech before the House!

We are told that John Philpot Curran, when trying to paint the horrors of an awful period of Irish history, when the people were given over to the licentious brutality of the soldiery, took a single cottage and pictured in his speech the affrighted mother and her orphan daughters standing at the door; the paleness of death upon her face more than its agonies in her heart. He pictured her aching eye, her anxious ear, as they struggled through the mists of the closing day to catch the approach of desolation and dishonour. He told the story of the arrival of the ruffian gang, the feast of plunder, the cup of madness, and by the picture of this one home rendered

desolate he roused England to a sense of Ireland's woes. In the same way we have taken the case of Mrs. McCann, this particular instance of cruelty and suffering, to rouse the people of England to the danger that is threatening our land.

Sometimes people tell us that we should bring forth proof for all we say in regard to this decree. Well, I will answer that challenge out of the mouth of members of the Church of Rome itself. Here is the "Ne Temere" Decree. Nobody denies the existence of that decree, according to which the marriage of McCann and his wife is declared to be no marriage at all. It does not say it was no marriage in the eyes of the Church of Rome, but as interpreted by the Catholic Truth Society, in the pamphlet entitled "Marriage," the decree states that this marriage was "no marriage at all." Someone may say, "But did anyone make known that decree to McCann?" We have the statement of Father Hubert, who said, "We consider ourselves messengers and ministers of God. Here we have a man whose soul was in charge of the priest. Could the priest stand by and not say to him, 'You are living in sin'?" Father Finlay stated that "McCann was conscientiously bound to separate from the Presbyterian woman unless she consented to a re-validation of the marriage, and he is under the greatest obligation to see that his children are baptised and brought up Catholics."

But someone says, "Did any priest enter that home?" It was boldly denied in the House of Commons. I have a statement from the Rev. Father Power, of Edinburgh. He says, "The priest's duty began and ended with a detailed statement that was intended to enlighten Mrs. McCann as to the real condition of a man who, through no fault of hers, had sinfully broken a law which bound his conscience, but did not touch her absolute bona fides." The priest went into the home and made a detailed statement to Mrs. McCann. As these witnesses confirm the statements of Mrs. McCann, you have this thing established out of the mouth of Rome itself. It is told of Mrs. Welch, a daughter of John Knox, that on one occasion she went to King James in order to ask him that her husband, who had been exiled on account of his religion, might be allowed for the sake of his health to return to Scotland and breathe once again his native air. King James said to her that if she would get her husband to consent to submit to the bishops, he might return to his own land. We are told that Mrs. Welch gathered up her apron and held it towards the King, and said, "Please, your Majesty, I would rather kep his head there!" Mrs. McCann was asked whether she would submit to the priest, or have her home broken up, and her children taken from her, and her husband isolated from her for life; and to her everlasting credit, be it said, she refused to violate her conscience and do that which she thought to be wrong. When Joseph Hocking visited Belfast he saw Mrs. McCann, and one question she was asked was this: "Would you go through the ceremony now if you got an opportunity?" "No," she replied, "I would never be married by a priest!"

The time has come when we must press the British Government to deal with this question. I will give three reasons why the Government should deal with this case. First of all, the Government ought to deal with this "Ne Temere" Decree *because it is inhuman and cruel*. Rome is as cruel as ever she was in the past. There is a statue recently erected on the Plains of Abraham, in Canada. It represents Ignatius Loyola, founder of the Jesuits, standing triumphant with his foot planted on a man, who is writhing in agony, with a tattered book under his arm. It is a statue that represents the ambition of the Church of Rome, and especially of the Jesuits, to crush Protestantism and the Word of God under foot. This decree is part of that purpose. Its main aim is, through the terrorising of the Protestant partner in a mixed marriage, to compel the Protestant to enter the Church of Rome. It is inhuman because of the cruel suffering it inflicts in the heart of a pure-minded Protestant woman, who is branded as a common harlot. I read a letter in the *Glasgow Herald* stating that no Protestant has been spoken of in such a way. Father Hubert, referring to the McCann case, declared that "the man and woman affected by this law, if they lived together, were living in sin, and to defend them, even by appeals to humanity and the sanctity of motherhood, was to defend concubinage." The Bishop of Waterford, speaking in St. John's Church, Waterford, on June 22nd, 1911, held up to the public odium a woman living in that town, and declared that she was leading a sinful life because she was married in a Protestant church. When this case was brought before Parliament, the Government replied that the law of criminal libel had no application whatever to such a statement. We claim that the law should be so extended as to apply to such cases. This decree is inhuman because, through its application, infant children have been dragged from a mother's breast. In the case of McCann, we are told that "he was under the greatest obligation to have his children baptised and brought up Catholics." We know how well he fulfilled that obligation which the Church of Rome laid upon his conscience. Mrs. McCann,

though only a young girl of some twenty years of age, is at her mother's home, a physical wreck through the torture and agony she has suffered owing to the loss of her husband and children. Yet Father Power, who was interested in this case, was able to gloat with satisfaction over the thought that the children were "in safe keeping, and would be brought up, as the mother refused to bring them up, as Catholics." Where are those infants to-day? We feel that if those children are in one of Rome's "safe retreats," then the time has come when this nation should rise in its strength and manhood, and demand that no free-born British citizen should be kept behind lock and key without at least the right of Government inspection. We further declare that a Church that strives to save the souls of little children by dragging them from their mother's breast stands self-condemned in the eye of public opinion. I do not blame McCann for this cruel wrong. Many people, no doubt, say that McCann should never have left this woman. But few of you know the power that the Church of Rome has over its members. Father Courtney declared that McCann was threatened with a Bull of Excommunication. The Bull says: "By the authority of Almighty God, and of the undefiled Virgin Mary, and of Archangels, Thrones, Dominions, Powers, Cherubim and Seraphim, we sequester him, that he be delivered over with all those who say unto the Lord, 'Depart from us, we desire none of Thee.' May the Father, who created him, curse him; may the Son, who suffered for us, curse him; may the Holy Ghost curse him; may the Holy and Eternal Virgin Mary curse him. May he be cursed in living, in dying." Is it any wonder that, in the face of such threatenings, a simple-minded Irish Roman Catholic should have turned his wife on the street, and written to her brother the same day that he was broken-hearted? I repeat, I do not blame McCann for this cruel wrong, nor do I blame the priest; but I do blame the Church of Rome for issuing this decree, and the British Government for allowing such a decree to be promulgated.

We further say that the Government should be asked to deal with this decree *because it interferes with the religious liberty of Protestants.* We paid a great price for our liberty of conscience, and yet Protestants to whom this decree applies are not allowed the right of liberty of conscience, but must go through a marriage ceremony that is against their religious convictions, and if they do not, their home will be wrecked. No Protestant can conscientiously go before the priest in accordance with this decree and get married. This decree contradicts every principle of the Protestant faith. We stand as Protestants for the sovereignty of God; this decree stands for the sovereignty of the Pope. We stand for the supremacy of Scripture as our infallible guide; this decree stands for the supremacy of the Church of Rome. We stand for salvation through the Lord Jesus Christ; this decree says that salvation must come through obedience to Rome, and that if a man dares to disobey that decree he is lost for ever. We believe that no prelate can make wrong right, or right wrong; and yet this decree teaches that marriages, which were hitherto honourable, are, by the word of a prelate, made foul concubinage in the sight of God. No Protestant can conscientiously submit to this decree.

Our third reason for calling upon the Government to deal with this decree is, *because it aims at making the law of Rome supreme over the law of England.* I have here the marriage certificate of McCann. The certificate bears the seal of the British realm. It declares that this marriage is "a valid marriage." I have also here the "Ne Temere" Decree, which says that this marriage is "no marriage at all." Which of these two is going to be supreme in this land—that which has the seal of Britain, or that which has the name of Rome? We are told that the law of Britain does not conflict with the law of Rome. Will anyone read these two documents and say which of them is going to be supreme? Rome claims temporal power, and she claims that all her loyal subjects throughout the world must obey her irrespective of Thrones and Dominions.

There was a memorable case in American history which illustrates the present conflict between the Government of Rome and the Government of Britain. It was known as the Dred Scot case. A certain Dr. Emerson took his slave, Dred Scot, into one of the northern States where slaves were prohibited. The slave now claimed his freedom in accordance with the laws of the land in which he was living, but Dr. Emerson maintained that as he was a citizen of the South, and was ruled by the laws of the South, he had a right to keep his slave. The Supreme Court of the United States decided in favour of Dr. Emerson, and Dred Scot continued to live in slavery, although he was breathing the free air of the North. Abraham Lincoln, who was then a young lawyer, fought the case for Dred Scot, and convinced America that even a slave had the right to be protected by the laws of the land in which he lived. To-night we are confronted by a similar situation. Rome has her thousands of slaves in this country, and they are coming in in their thousands, every one of them pledged to stand by the laws as promulgated by Rome, instead of the free laws of England. Rome

has, no doubt, been cautious and wise in many things, but in this "Ne Temere" Decree she has at last overstepped the mark, and we feel that the time has come when we must call a halt and say that the beneficent laws of England must be supreme. If England is not going to take up this matter, if the British Government is not going to deal with the "Ne Temere" Decree, what does it mean? It means that the Canon law of Rome is going to be supreme in this land over the law of England.

I wonder that a man of Mr. Asquith's ability and sound judgment and common sense in so many things should not see clearly that when this conflict comes the law of England must ultimately prevail, and that he has only to put down his foot, and all England is behind him to-morrow.

If the Government does not deal with this decree it means that England, with all its boasted liberty, is powerless to protect the interests of Protestants who are being persecuted on account of their religion. It is for no other cause than religion that Mrs. McCann is bereft of her home and husband and children. And many other young wives in Ireland to-day, who were married in a Protestant church, are bereft of their husband and home. I have never brought in politics in speaking of this case, but I think I am still on the ground of the "Ne Temere" Decree when I ask, Is it any wonder that we in Ulster refuse to come under Rome? and when Mr. Redmond and Mr. Devlin make love to the Protestants of the North and say, "Come unto our arms and we will be kind and good to you," is it any wonder that Ulster, like a fair young bride, stands aghast and says, "I will never consent to a mixed marriage, for I know how your Church always treats the Protestant partner"? And until Rome learns to treat the Protestant partner fairly, Ulster will never consent to be married to the rest of Ireland.

The Authority of the Holy Scriptures.

THE Scriptures of the Old and New Testaments are the written Word of God. Further than this the framers of the greater symbolical books did not think it necessary to go; nor need we wish for a firmer statement of the Divine authority of the Holy Writings. Our faith may rest with unwavering confidence on the lightest accent of the Holy Ghost, for "Every word of God is purified" (Prov. xxx. 5, marg.). The strong words of Dean Burgon do not, I think, transcend the testimony of the universal Church: "The Bible is none other than the voice of Him that sitteth on the throne."

There have been many attempts to construct a formula by the application of which one might separate into two well-marked groups the new critics and their opponents; but I question if such a form of words has yet been framed. We cannot affirm too strongly the pure truthfulness and the supreme authority of the Scriptures; but we must be careful lest, in determining the *extent* of inspiration, we should—unconsciously—define the *manner* of the "God-breathing." That, of course, will always elude our grasp. For the present we seem to be thrown back upon a simple affirmation of the Divine authorship of the sacred books.

But, it may be objected, comparatively few even of those who hold a partial view of inspiration refuse to acknowledge the Bible as the Word of God. Does not that tend to confusion? It certainly does—for a time. On the other hand, if we overstate our case, or use words which the Holy Spirit cannot attest, the confusion will not be less, and will probably be of longer duration. We need not fear confusion, if it is not of our own making.

The Arians—to revert to our first illustration—used to confess the Lord as "Son," "Only-begotten," "Very God of very God," "Of like essence with the Father." The Athanasians could not help their doing so, and discrimination was often impossible. Athanasius found a word which drew the opposing lines back into firm array. But even if he had not, the confusion would in time have been reduced to order. The Arians would either have renounced those historic and Catholic terms,* or they would have embraced Church doctrine. Words have a definite meaning, and, sooner or later, even theological expressions come to be employed in a natural sense. If we maintain that the Bible is—does not merely *contain*—but *is*—the Word of God, we sufficiently safeguard the doctrine of "the Divine authority and infallible truth" of the Holy Scriptures.

The Bible is human and Divine; it is the voice of men and the speech of the Eternal. Let the human features of the sacred writings be examined with the closest attention and confessed with the utmost freedom—the Bible is still the Word of God. Admit that, and the most destructive criticism is powerless to shake the tenure of our faith. Deny it, and the Faith itself lies at hazard. "The Divine original of the Scripture," says Owen, "is the sole foundation of its authority."

In this controversy judgment rests with the Holy Spirit, and is made known in the Church by the general consent of the regenerate. Experts in biblical science serve the truth by reporting historical and critical findings, but each child of God may humbly and confidently believe that "the supreme Judge by which all controversies of religion are to be determined . . . . and in whose sentence we are to rest" will guide his steps in the truth. "As for you, the anointing which ye received of Him abideth in you, and ye need not that any one teach you; but as His anointing teacheth you concerning all things, so it is true, and is no lie, and even as it taught you, abide ye in Him" (John ii. 27, R.V., marg.).

D. M. MCINTYRE.

* Athanasius accepted the word *Homoiousios* as capable of a perfectly orthodox interpretation.

Home Reunion.

By Professor Beresford Pite, F.R.I.B.A.

It is important to state that we all believe that the prayer of the Lord Jesus for the unity of His people is answered in that there exists in each member of His Body a vital union with Himself, without which there is not life, but death. This union between the believer and the Saviour is in its nature mysterious; it is transcendent and goes beyond even our conception of it; it becomes part of the very essence of our life and being, and though it may be as difficult of explanation as physical life, it is as manifest within in the conscience, and without in the life. This secret union with the Lord has solved all our difficulties as to the past; it is the solace of all our trials in the present; and it is our security in eternity, the future. This unity is between the Son of God in His glory, in the glory of His character and of His completed work, and the poor, needy, sin-stricken soul. And, as we know, the union is created and exists through and by faith in His Word.

Is that which is true of the individual true of the multitude? Is this unity which is true of one, true of a family, true of a Church, true of Churches, true of a nation, true of the nations? Does this grace which abounds to one abound to the many? It is obvious there is no other answer to it than this: that it is the design and expressed purpose of God that He will gather together the children of God in one in Christ. That is the end of the unity which by grace begins in the individual. Are we, then, concerned with the promotion of the perception of the obvious? It might almost seem an absurd proposition. "But if there be any consolation in Christ, if there be any comfort of love, if there be any fellowship of the Spirit, be ye also like-minded, having the same mind, being of one accord." We may be perfectly certain that, in the sight of Heaven, no union at all exists, no validity attaches to any bonds apart from this: that we are one with Christ in God. But the aspect of things around us is very different. We are in the midst of differences of perception of Christ, we are in the midst of differences of profession of Christ, we are in the midst of differences of worship of Christ. We are succoured and maintained by different means of grace, and it has been so all through the ages of the Church of Christ. Of course, one age differs from another age, and therefore differs in its effects upon the men of the age. Without any doubt we are the creatures of a modern age, of our own age; but as we think back away from our cherished forms, our fundamental creeds, and even think back behind the Scriptures, as we have them, into the Apostolic age, we are conscious that this union with Christ subsists in all ages—the Apostolic, the Sub-Apostolic, the age of the controversies, Councils and Creeds, the dark and the middle ages, the age of the Reformation, the Counter-Reformation, the age of the Evangelical Revival, and in our own age, which seems in some aspects a microcosm of all the ages.

Essentially vital union with Christ has existed in all professions, in all perceptions, in all different modes of worship and thought with regard to Him. God has had this unchanged and vital cord—union with Christ. So we can contemplate the day when "they shall come from the east, and from the west, and shall sit down with Abraham and Isaac and Jacob"—men of different perceptions, of different professions, of different worships—sit down with them "in the kingdom of God," and in that day the joy of Christ will be fulfilled.

There is no other union superior to the vital bond which binds us together in Christ. There is no earthly light, in science, or knowledge, or philosophy, there is no earthly force or power, which can burst the bonds which bind the Church of Christ in union with Himself. Further, it is part of the Lord's declared purpose that the world is to know this union, and to know it now. And the world is to feel the power of this union—it is an appalling thought—feel the power of the union of God with men, feel the power of the aggregate union of God with multitudes

of men. Generally and in the abstract the universal war with God and Satan, of right with wrong, is a struggle, a conflict, a campaign between those in Christ and those out of Christ, between those who have a vital union with Christ and those who have none. And really we have no other conflict but this, excepting conflicts with ourselves. Now so long as we look for other grounds of unity than this one, a subdivision commences. And differences are not to be ignored. It is no good shutting our eyes to them, it is no good ceasing to attach their proper weight to them. But differences are to be related to those things which bind and unite, and are to be relegated to the background when necessary.

Now contemplate, please, with placidity, with humour, if you can, the extraordinary skill of that strategy of Satan which takes with those who are knit to the Divine Person and Lord; admire the strategy which subdivides them, which has subdivided them, which effectually detaches the one from the other, and enables him to pursue his own policy and to beat the Church of Christ in instalments, by fragments. Of course, with the inevitable spread of Gospel light, with the necessary increase of Churches, the scope for subdivision greatly enlarges. Education, the printing press, freedom of thought, necessarily involve the increase of subdivision. For this the remedy is not a disciplined blindness, not an enforced co-ordination of belief—that is impossible—but is an increased and a constrained union with the Head. Let us realise more effectively that which is capable of still further enlargement to ourselves—the essential character of our union with Christ—and we shall beat the enemy yet.

Now, in the field of world evangelisation, which, thank God, is now a common enterprise to almost all Christian Churches—in world evangelisation we see every variety of organisation, of personal idiosyncrasy, of Church history and geography; such an anomaly as this: taking the Church of England and planting it in Africa, or taking the Church of Scotland and planting it in Palestine. The geographical denomination is a manifest absurdity, though a necessity. But each organisation, having its own idiosyncrasy, finds power for its work only in the one Name; it has no other weapon but the one Gospel. The mission field is the adventure ground of theology. Nothing but primaries, nothing but primitive truth avails there. There is a compelled simplicity which recovers our original unity when we are face to face in the open with the enemy, and for our "one Lord, one faith, one baptism" there. Thank God, this was quite wonderfully brought home to the Churches in that remarkable Missionary Conference at Edinburgh two years ago. There seemed to have been considerable heartburnings, and arrangement necessary, before that was brought about. But the bringing of it about and its testimony to this vital simple union with Christ is of enormous importance and value to us today. Is not it possible to lay aside the temporary elements? It is easy to ask the question, but difficult to answer it. The temporary elements of history, I mean the historic life of the different sections of the Church, lay hold on all that is permanent, and unite us for our conflicts with the world. If it is so in the mission field abroad, how much more so at home? The Churches at home, in spite of all their subdivisions, have but one voice for the maintenance of national righteousness; for the acknowledgment of God, of His Day, of the fact of His revelation; for the repression of intemperance, the suppression and restriction of gambling, the upholding of public decency, the sweet sanctity of home life and of the marriage tie. All these things create no differences between Churches at home; we all are agreed on them. But what actual loss of power do not we suffer in our conflict with these things individually, through the literal and practical disunion under which we exist, through want of faith in the union that we have at heart with Christ? The human elements have come in. These will have to be dealt with, taken home to our hearts, and separated from personal self-will and love of local influence—perhaps we might almost call it *Church pride*.

Co-operation is possible. It should be easy. The Evangelical Alliance shows you the way in regard to united prayer, and in other directions, and is seeking to do more with regard to immediate, rapid public remonstrance, and by further Conferences having for their special object a fuller recognition of our union in Christ, and the dwelling upon God's purpose for His Church and the world. Listen to these words, and then I will tell you where

they come from: "The winning of the nations to Christ, in fulfilment of His great commission to His Church, is a matter of much more general concern to Christianity possibly than ever before; and we realize the imperative necessity for effective co-operation among the workers. The waste of forces in the mission field calls aloud for unity. Nor is this less necessary for the effective waging of war against the mighty forces of evil in Christian life. With a realisation of its need has come a new demand for that Unity, a penitent acknowledgment of faults that hinder it, and a quickened eagerness in prayer that through the mercy of God it may be obtained." (Encyclical letter of 240 Bishops, assembled at Lambeth, in 1908.) The Archbishop of Canterbury himself said, only last November: "It is the very greatest of all questions we can have before us at the present time—the combining of all our forces for God and good against the forces of evil."

In conclusion, let us consider the points that unite us—how they are expressed in Christian song, in scholarship over the Scriptures, in assertion of Christian doctrine, in subjugation of false teaching. How much one section of the Church owes to another! How much do the members of the Establishment owe to the members of the Free Churches, and *vice versâ*, in this matter! And in this day of strenuous conflict, of mental difficulty, of Rationalism, how much we are dependent the one upon the other! We cannot make light of the difficulties. Men believe them to be deep, and we must treat men's deep convictions with tenderness; they are the fruit of age-long traditions, and lives have been moulded in them and have grown according to pattern. But unity in Christ subdues all. A constructive charity will compass all, and we fall back upon the blessed message, the Evangelical Alliance message, of the Apostle Paul: "Grace be with all them that love our Lord Jesus Christ in uprightness."

The Bright Light in the Clouds.

"The days are evil; love grows cold; new thoughts and wisdom strange
Bear hard to break our spirit's hold on Him that cannot change.
'Where is His promise of return?' demands the alien throng;
And they who trust Him oft must mourn, 'How long, O Lord, how long?
Say, wilt Thou fail? Are hope and love for ever now deferred?
Wilt Thou not rend the vail above, seen yet again, and heard?

We trusted to behold Thy face as man beholds his friend;
To list Thy very voice of grace, at Thy dear feet to bend.
Was this a parable? a dream? Some figurative birth
Of human change? some date supreme of progress wrought on earth?
No promised Lord, Whom man once saw? nought but some vast event,
Some gradual self-working law in vague embodiment?
And hath He thus indeed returned, and we knew not the while,
Whose hearts for Him within us burned, who longed to see His smile?'

"Cold, treacherous thoughts! We faint, we weep; yet hear the angelic strain
'Jesus, the same, from yon blue deep, *shall so return again!*'"

HANDLEY C. G. MOULE.

The Reunion Outlook.

Notes and Comments.

Home Rule. MANY earnest Christian men are greatly exercised about the possible effects of Home Rule on Evangelical Religion in Ireland. With practical unanimity all the Reformed Churches in Ireland have shown their strong opposition to the measure and have proclaimed their fears. They declare that they do not claim Protestant ascendancy, and are anxious to remain within the Union, which guarantees to them the protection of England in their efforts to extend and promote the kingdom of God in their native land. They are face to face with a numerically predominant Roman Catholicism, and although they live on excellent terms with their Roman Catholic fellow-countrymen, they see grave dangers of the pressure of a steady intolerance making their future precarious and strangling the liberty they now enjoy. They have developed their organisations and have driven deep their stakes under the existing conditions, and without in any way losing faith in God, they appeal to their British brethren not to alter political conditions that have enabled them to live peaceably and maintain their religious freedom. Their fears are genuine—on this point there is no doubt. Controversy may exist as to their being well grounded or not. It must, however, be admitted that they have better means of judging their environment than visitors who can only superficially form impressions. There is a gulf between Roman Catholicism and Evangelical Christianity that cannot be bridged, and in Ireland the Roman Church has had, and has, an enormous influence in politics. In that country it is a well-organised, homogeneous body that touches the life of its adherents on every side. It may be that Home Rule may break to some extent its power in the future, but before its power be broken and secularism take its place Protestants may have to pass through deep waters. We are not politicians, but we think it right to put before our readers the opinions of our brethren of the Irish Branch of the Alliance, and to commend them and the Churches they represent to the prayers of their British brethren.

Controversial Bitterness. We are undoubtedly passing through a time when Christian temper is being severely tried. Political measures are under discussion that give rise to strong feelings, and hard words follow from the tense state of party passion. Men of equal conscientiousness find themselves in opposing camps, and their followers discover difficulty in believing in the honesty of those who are on the other side. With much of the language used no Christian man can have sympathy. Personalities implying wrong acts and accusations involving personal discredit are contrary to the spirit of Christ, when they are applied to men who are upright in their actions and are actuated by conscientious convictions. It is impossible always to put ourselves in the place of others, but if we follow the Saviour, we shall be led to pray for those who are opposed to us, and if we pray, our criticisms will be tempered by charity. It has lately been said, "Even under the artificial conditions of much of our modern civilisation, under social and economic pressure tending to break up and disintegrate the natural and fundamental relations of life, it remains true, times without number, that blood is thicker than water." Surely in the "Body of Christ" the members should realise their oneness and their essential unity, and should refrain from words and actions that cause unnecessary pain to the members of the family of God. We do not forget that the Evangelical Alliance was founded at a time of acute feeling, and one of its main objects was to make contending factions—for, unfortunately, it is easy to pass from the spirit of brotherhood to that of faction—acknowledge that the claims of Christ are upon them and demand their looking on the things of others. If we all would esteem others better than ourselves we should

soon see the end of bitterness and the beginning of the age of Christian sweet reasonableness.

The Mystery of the Unseen. Sorrow makes men more sensitive; it also makes them more imaginative. Love for those who have gone before leads to long meditation on their state, and we pine for one short hour to see the friends we have loved and lost, "what and where they be." It is natural. We wish to be wise above what is written, and are not content to leave them "with Christ," until we meet with them in His presence, where there is fulness of joy. Many have wandered in the arid domains of psychical research in order to obtain gleams of immortality and to establish the fact of existence after death by scientific method. Others have sought refuge in spiritualism, which has been exposed time after time; and others, trusting to subjective experiences, have convinced themselves that they have received messages from lost loved ones—"inspirational writing." Spirit communications and communings with the dead make appeal to minds of to-day as they did to our forefathers. We are in a hurry to solve all mysteries, and in our haste fall into grave errors, which lead men from the personal Christ and fellowship with Him to the strange delusions that plunge into the abyss of anti-Christian speculation and practice. Life and immortality are brought to light by and in the Gospel. Our Lord has gone before, and we who follow Him in life and find Him our Saviour and our Friend know we shall be with Him. By faith in Him we live day by day, and strong in our confidence in Him we face the future in life and in death. There is no need, no room, for vain speculations which shed doubt upon His sufficiency. The veil grows thinner for us as we approach our summons home and grow more like Him day by day; but He in His wisdom and mercy has not given us any spirit revelations, spirit manifestations or communications that shed light on the "beyond." He speaks to us Himself, and that is all we need. To go beyond His witness is to proclaim our sense of its insufficiency, and religious history is full of records of the evil done to individual souls who seek to be wise above what is written and consult spirits who have no message from God to their souls.

The Scotch Churches. Scotchmen are anxious that they should be allowed to work out their own problems without English interference. They rightly say that their ecclesiastical history has proceeded on lines peculiar to themselves, and that outsiders do not fully understand the forces that are at work. We admit the contention, but as friends of Christian brotherhood we cannot refrain from expressing our thankfulness that the spirit of union is manifesting itself in the northern kingdom. No doctrinal differences separate the two great Presbyterian Churches in Scotland. They were one within the memory of man, and they separated on points of conscience that dealt with questions of organisation. The union of the two great nonconforming Churches into the United Free Church showed the way to a further and greater union, and the Church of Scotland, with a boldness that demands full recognition, has published a draft Bill of an enabling character that lays down the lines on which union may take place. This spirit has been endorsed by most of the best elements in Scotch religious life, and although we do not wish to minimise the difficulties that exist, we may say that the discussions of the committees and assemblies and the published correspondence have altered the ecclesiastical atmosphere of Scotland. Whatever may be the result of negotiations, the two Churches have been brought closer together, and co-operation will be much easier in the future. A great enthusiasm is needed to carry forward this scheme. With the laity as well as with the ministers the creation of this enthusiasm rests. Nothing can further it like a real religious revival in which the minds of all leaders will be centred on the great Head of the Church. Scotchmen can be keen, and when their hearts are set on an object, they usually attain their end. Unless there is a driving force of devotion to the higher objects for which the Churches exist, union will spell stagnation instead of life. The Churches need more and fuller life.

Union with the Greek Church. Owing to the closer bonds uniting England with Russia, and the fact that both countries have State Churches, the problem of union between the two bodies has assumed political importance. In Russia Church and State are bound

together in an apparently indissoluble union. In England the relationship is not so close, and it has been estimated that one-half, at least, of the religious life of the nation lies outside the Church of England. The visit of the three Bishops to Russia and the participation in worship of Russian Prelates with Anglicans has directed attention to the possibility of union. The Bishop of Ossory writes that "probably the divergences between the two communions in regard to definite doctrinal distinctions are more conspicuous in books than in the practical bearings of Christian instruction." We do not doubt that the Russian Church holds the fundamental facts of the Christian Revelation, but we also know that its teaching on many vital matters is not in accord with the plain message of Holy Scripture. Courtesy is not a proof of identity of faith and outlook. When questions of moment are discussed divergences at once emerge, and in the breakdown of the attempt in America to bring about a *rapprochement* between the Protestant Episcopal Church and the Orthodox Church we see that there is a fundamental difference between the standpoint of Evangelicals and that of the Greeks. As the Greek Bishop of Brooklyn writes: "I cannot see how the Holy Orthodox Church can unite with the Anglican Communion as the latter expect in the near future to unite with her, while the Anglican Communion holds so many Protestant tenets and doctrines, and is also so closely associated with the non-Catholic religions about her." The whole history of the Anglican Church proves that it is Protestant, and our King declares himself to be a faithful Protestant. We can gain nothing by sacrificing truth to expediency, and history cannot be re-written to please the advocates of union with the Greek Church.

Reunion in Canada. After much discussion and the taking of a vote of the members of the non-Episcopal Churches in Canada, it is now realised that corporate union cannot take place without incurring risks of further divisions. It would be wrong to say that the movement of Christian unity has thereby received a serious set-back. On the contrary, it may well be that we shall see the birth of a deeper and fuller spirit of true unity among those who remain members of their several Churches. Unity is deeper than uniformity, and in the practical working out of co-operation between the Churches in their mission of extension, we shall discover the oneness of the Spirit displayed in a great effort to secure the most efficient machinery for meeting the spiritual needs of the rapidly growing population of the Dominion. Federated Church action will do much to kill denominational rivalry, and Christian men will see that although there are organic differences in the ecclesiastical ideals of the Churches, there is inner unity in the Body of Christ. Allowance must be made for the history that lies behind the Churches and the temperaments to which they appeal. Rome may say our disunion kills our claim to catholicity. We reply that our catholicity is based on something far more fundamental than mere ecclesiastical organisation. We are "one body in Christ," and in our worship, our hymnology, our loyalty to our Lord, and our acknowledgment of Holy Scripture as our final court of appeal, we have bonds that unite us far more closely than any tie of ecclesiasticism. The union of Evangelicals is a union of spirit—the sharing of a common life in our risen Lord. We look back over the ages that have passed, and although we see much to sadden us in the beginnings and spread of divisions, we also find much to cheer and encourage in the way in which God has overruled them for good. When men are one in essentials they are prepared to sink denominational ideals in the larger vision of the call of God.

"Religious Novelties." Sir Robert Perks is a shrewd observer, who is intent on placing "first things first." On entering a Methodist Episcopal church he received a paper called "The Announcer," which gave an account of the activities of the Church. On that Sunday evening there was to be a "delightful and stimulating" performance by a negro band of professionals, and during the week "A Midsummer Night's Dream" was to be rendered by seventy-five boys and girls in costume. It was added that after the negro performance "ninety probationers" were to be received into "full connexion." This is even worse than what we are sadly familiar with in our own country. We

well remember the shock we received when in a church, after hearing a sermon in aid of the Bible Society, we heard announcement of a Cinderella dance, to raise funds for repairing the church roof! The notice-boards of many churches and chapels show that the secularisation of Christian machinery is proceeding apace; and when we find this to be the case, we cannot help feeling that when the Churches abandon their proper work, there is at least one explanation of the decay of Christian worship. The Church is not a great universal provider of amusements. It has a definite mission to human souls, and exists to win them to Christ and to build them up into the city of God—the fulness of the body of Christ. The joy of the Lord is different from the tickling of the senses that is afforded by these worldly amusements, which may, or may not, have their place in the life of Christians. They certainly have no place in the programme of the Church of God. They inevitably lower the platform of spiritual outlook and bring about a degradation of the mission of the Church. The Church is in the world, but is not of the world; and there is still a great gulf between the temper of the Church and the world. We cannot forget that our citizenship is in heaven, and the ministers of Christ have the duty of making plain the terms of that citizenship.

"Ne Temere." The marriage decree of the Church of Rome is quietly doing its work. In Canada one Province has given legal effect to its demands, and in Ireland the Courts have held that it cannot override Statute Law. The Roman Catholic clergy declare that it does not interfere with the legal validity of marriage, and in the next breath they maintain, in the words of Father Gavin, S.J.: "Before the Ne Temere came into force at Easter, 1908, a mixed marriage in England, as already stated before the Registrar, or in a Protestant church, or privately in a room or in the street, was valid but unlawful. By the Ne Temere such a marriage is both unlawful and invalid unless contracted in the presence of the ordinary or the head priest of the mission, or by delegation of another priest, and two witnesses." The effect of these words on ignorant people is unmistakable, and in England they are discounted by an enlightened public opinion. In Ireland and Roman Catholic countries the position is different, for as has been well said, "The conflict between the State and the Roman Church is most acute where the numerical strength of the Roman Church is greatest and her claims are correspondingly insistent." In Ireland the regulations of the Roman Church make public opinion, and the pressure of social boycotting brought to bear on those who defy its claims is productive of great suffering. Those who are Protestants may afford to smile at its thunders, but in the unfortunate cases where a house is divided against itself in religion, we can easily see the effect of sacerdotal interference supported by bigoted public opinion. A woman who has married a Protestant man is subject to social degradation unless she obeys her Church, and the McCann case proves that, if she be a Protestant, she may be deprived of husband and children amid the applause of the Roman Catholic world. Father Gavin may sneer at Protestant marriages as "street marriages," but the State owes it as a clear duty to all its subjects to safeguard those who have been lawfully married against a fulmination which declares their marriages to be unlawful and invalid.

Freedom and Authority. Principal Forsyth, in his book, "Faith, Freedom, and the Future," writes: "Freedom of thought weighs more even than freedom of soul with a public that grows intelligent faster than it grows religious." Freedom of thought unfortunately very often spells "free thought" with those who are only half intelligent, and rationalism takes the place of religion among a large class of people who consider that emancipation from partial ignorance involves the surrender of religion. It cannot be denied that unregulated freedom is a grave danger to the Church. Men imagine that they can enjoy the blessings of Christian brotherhood while denying the great fundamentals that unite them as brethren in Christ. Free thought is as dogmatic as the most rigid ecclesiasticism. It claims the authority of reason, which falls back upon an imperfect induction of so-called facts of life and thought. Pure intellectualism leads nowhere, and processes of thought empty of reality are the most deceptive of all guides

to human action. We, as Christians, possess the Freedom which the Truth gives us. Our Freedom is a founded Freedom, based on the Revelation of God and His Word. We appeal to the teaching of Him who died that we might live, and, resting on that teaching, we possess a freedom which gives us liberty. We are not among those who think that freedom is limited by clear statements of principles. If there is to be a real Evangelical co-operation, it can only take place on the acceptance of fundamental facts, and we are interested to find that Dr. Forsyth advocates a declaration of the massive and common belief in one article by all the Free Churches as their term of corporate communion. "It could be declaratory only, to characterise and not delimit, for description and not for subscription, for confession and not for exclusion, with moral and not legal value, a covenant for the Churches and a badge for their teachers, rather than a test for their members, a reflection of the one Word which alone makes the one Church." Coming from such a source this is a remarkable sign of the times.

Sympathetic Union. The terrible disaster that plunged two continents in mourning called forth from civilised humanity sympathy that showed the essential oneness of the race in the presence of a great grief. We cannot tell why the disaster was permitted, or why God called to Himself useful lives in the heyday of their power. The problems raised by the sinking of the "Titanic" occur whenever lives are cut short before their usefulness—from a human standpoint—is accomplished. In the presence of Providence we bow our heads and endeavour to live as if our home-call were at hand. Occasionally we see the oneness of men and women in a common feeling—we ought to see permanently the inner unity of Christians. Organic action is not the crying need that so many think. It is compatible, as we know, with keen party spirit and with unchristian bitterness. A union of heart and mind among all Christian denominations, accompanied by a deep and true brotherly co-operation, will do far more to advance the kingdom of Christ than a united front of a mechanical kind that covers up internal differences. Just as all mankind, who realised what the disaster meant, felt at one in sympathy, so ought we who are soldiers and servants of the Master recognise that we are one in Him, and by prayer and obedience to His will strive to accomplish the task which He has set before us. We are not blind to the blessings that would arise from external unity, if it be indicative of spiritual unity, but we feel that mere forms of government are of secondary importance in comparison with that inner oneness of spirit which may co-exist with membership of different bodies of Christians. The true unity spoken of in the Gospel arises from union with Christ, and when stress is laid on that fact then we can see underlying the apparent diversity of organisation the presence of one Lord and one Spirit.

"Faith and Order." We are always glad when honest inquiry is made into fundamentals of belief, for we realise that misunderstanding is the parent of division. The World Conference with its preliminary committees investigating the present condition of Christendom in regard to Faith and Order has set itself a task that cannot easily be accomplished. As far as we gather, the various communions are to discover what is fundamental in their creed and organisation, and when this has been done they are to meet together in conference without any power of committing their communions to any decision. Roman Catholics and Protestants are to be represented, and it is thought that out of the discussions some plan of union may be generated. We hold firmly that anything that brings Christian men together is worthy of being pursued, but knowledge of history and loyalty to the Bible make us feel that any attempt at union which is not based on Truth and Love is doomed to failure. We do not see how Roman Catholics who believe the peculiar dogmas of that Church can be one with Baptists, or how those who hold firmly by the extreme doctrine of Apostolical Succession can unite with men who believe that the ministry was created to serve the Church. The greatest common factor is one thing, the least common denominator is another. Between the two Truth lies, and in our human imperfection we are convinced that we shall never have that Ideal Church on earth that satisfies the aspiration of all Christian men and is

loyal to the fulness of Truth in every respect. The things of the Spirit are not bound by organisation. The man who believes that Truth is confined to one organisation, and only by the uncovenanted mercy of God it is shared by those who are not members of his Church, has a very different outlook from the Christian who is convinced that organisation subserves Truth and has grown up to bind together loyal and true-hearted servants of God. Faith and Order do not stand on the same plane, and any effect to make them appear to be equally important cannot succeed.

A New Bible Manuscript. The early Christians believed in the translated Bible, and wherever Christ was preached they endeavoured to have the inspired volume in their own tongue. From Upper Egypt we have an old papyrus volume, dating from the middle of the fourth century, containing the greater part of the Book of Deuteronomy, the Book of Jonah, and nearly the whole of the Acts of the Apostles in the Coptic tongue. The book was evidently carried about by its owner in a rough wallet, and contained those portions of the Bible which he greatly prized. The book was well used, and now after being hidden for more than fifteen hundred years it has come to light to prove the value placed upon the written Word by the Christians of Upper Egypt. The character of the text proves that it is not an independent translation, but is a copy of an older translation. This volume is one of the oldest Bible MSS. that have come down to us, and has been compared to the great Codex Vaticanus in Rome. As a guide to the text of Scripture it is not of first-rate value, but as a testimony to the love of the Church for the Bible it has a message to us. We cannot, even if we would, found Christian Truth on an institution or look for its source outside the pages of the Bible. The Church is a witness and keeper of the Word—not a source of Truth. Even in these early ages we find from some writing on the MS. that men were teaching as true practices that have no Divine authority. Among these fasting is mentioned, which the writer declares to be nothing, and that those who practise it make "themselves strangers to the covenant of God." The men who fast not only destroy themselves, but they deprive themselves of the glorious fruits which they might otherwise acquire by faith. Here we have by an early Bible reader in Upper Egypt a clear contrast between the Gospel of Faith and the doctrine of salvation by works.

Do Baptists believe the Bible? This extraordinary question was asked with the preface, "Pardon me, I am not sure," of the Rev. Dr. Ewing, President of the Baptist Union. Needless to say, Baptists do believe the Bible, and acknowledge it to be the Word of God; but the publication of advanced critical views in the daily Press, and the association of the names of some Baptist leaders with these opinions, have led some to the conclusion that the Bible cannot be trusted. As Dr. Ewing says, Baptists not only accept the Bible as God's most precious gift to man, but base all their beliefs and practices, their lives and their hopes upon it. He pleaded in his presidential address for more Bible study, and alluded with thankfulness to the fact that in the Church of England at every service large portions of the Word are read in the hearing of the people. He deprecated the prevailing habit of preaching topical sermons to the exclusion of exegesis, for only from the Scriptures can be drawn that freshness of life which is essential for Christian experience. "The Bible gives them the Gospel of redeeming love. It has a living message because there are three facts of experience which never change—sin, conscience, and the love of God that stoops to save." All preachers should take a note of these wise and true words, for we find in all the Churches a growth of the habit of preaching about "something," instead of preaching from the Bible. If the Bible be our richest and greatest treasure, then it ought to have the place of honour given to it in all our teaching. Unless this be done, the feeling will get abroad that the Churches have abandoned the Bible, because they no longer press home its message.

"Let us not love in word, neither in tongue; but in deed and in truth."

World Missions and Unity.

Notes and Reviews.

Christianisation or Evangelisation?

Strange we should have a conflict of missionary ideals? Is the work of the missionary primarily to humanise by spreading Christian civilisation, and by so doing to prepare the way for the acceptance of his spiritual message, or has he as his chief duty the proclamation of the Gospel of salvation which by regenerating men will make them centres of Christian influence? Our Lord commanded His disciples "to go preach and make disciples." Much as we value the improvement of the condition of the heathen and their raising of their level of civilisation, we see the gravest danger of substituting material ends for spiritual activity. No permanent betterment of a Christian character can arise from the mere surface civilisation of comfort. Christianity, as taught in the New Testament, is a message to the heart. We know that when the hearts of men are touched their lives will show forth the fruits of the Spirit. We have seen that godless education instead of relieving us of problems in India has added considerably to the difficulty of governing, and there is a strong movement in favour of allying religious teaching of some sort with Government plans of education. With the break up of the old civilisations and with the entrance of modern speculations of a materialistic type, we feel that unless "first things be put first," missionary effort may be a stepping-stone to the loss of all religious aspirations on the part of those who are being Christianised — in other words, civilised according to Western ideals of progress. The Gospel is the Gospel, and the Churches are bound to proclaim its saving grace as the first duty laid upon them by their great Head and risen Lord.

The Strategic Centre of Mission Enterprise.

One of the greatest of our Missionary Societies has placed in charge of its China and Far East work the ablest of its workers. It sees that problems in other parts of the world must wait on the solution of the new situation that has arisen in the Far East, where the clash of the old and new is changing the whole character of the nations. Japan feels the deadening force of progress without religion, and life has lost its beauty when its citizens "eat and drink, for to-morrow they die." China, conscious of its hidden life, wishes to break with its old past and to become a progressive people. In both countries an invasion of modern Western materialism has sapped the foundation of the older faiths, and has given nothing to take their place. Some missionary enthusiasts believe that it is possible to unite what they think is true in these dying creeds with the message of Christ, and by this adaptation to win their way into the hearts of the people. They forget the lessons of Church History. Christianity became corrupt when it embraced the systems and ideals of heathen people, and although its Divine life persisted in spite of corrupt surroundings, its triumphant progress was interrupted, and Truth was covered by the mass of error that was added to the teaching of the Cross. Any attempt to syncretise—we believe this is the fashionable word—Christian Truth with Pagan Practice is bound to have evil results. In the Far East especially the deep hold of age-long errors associated with customs that may appear innocent will cause the error to be believed side by side with Truth, and in time the pure Gospel will be alloyed with the dross of human invention. The true strategy of the Church is to preach the Truth and let it expel error.

A Forthcoming Centenary.

It is hard to believe that very few Missionary Societies are more than a hundred years old. With one exception, Protestant Missionary Society work is the legacy to the world of the great Evangelical revival of the eighteenth century. Next year the Wesleyan Missionary Society will celebrate its centenary, and already preparatory meetings are being planned. A great fund of £260,000 is to be collected, and a mighty effort is being made to interest every Wesleyan family in the missionary

call. "We are engaged," writes the Rev. William Goudie, "in a glorious fight, with a great victory well within our reach. The men who skulk and stand aloof to-day will, ten years hence, 'think themselves accursed they were not in it.' The thought of all that our movement means sets one's blood on fire, and for all the world as a bribe we would not be out of this great fight." With this spirit behind the leaders there can be no doubt as to the success of the effort to make missions more of a reality to Methodists. We confess we were surprised to find that more than 22 per cent. of the members of the First and Second London Districts subscribe to the *Foreign Field*, the admirably edited foreign missionary magazine of the Wesleyan Church. We wonder, is there another large Christian Church that has managed to reach with missionary literature anything like this proportion of its members? It must, however, be said that no denominational missionary organ that has come under our notice reaches the literary and artistic standard of the *Foreign Field*, and probably its good reading and beautiful pictures have had much to do with its circulation. Surely the missionary cause calls for the consecrated skill of the best Christian writers and artists.

Federation in India. In 1909 the Federation of Christian Churches in India was called into being, and in 1911 its Conference agreed to recognise each other's discipline and to welcome members of other federatory Churches to Christian fellowship and communion. It adopts no Creed, but declares "all Churches and Societies that believe in God through Jesus Christ, His only Son, our Lord and Saviour, and that accept the Word of God as contained in the Scriptures of the Old and New Testaments as the supreme rule of faith and practice, and whose teaching in regard to God, sin, and salvation is in general agreement with the great body of Christian truth and fundamental doctrine of the Christian faith, shall be eligible for fellowship in the Federation." This statement is not an attempt to discover "a greatest common factor," or to break down denominational views. It excludes Unitarians, who would not acknowledge our Lord to be the ONLY Son of God, and Roman Catholics, who would refuse to accept the supremacy of Scripture. It is a working basis of brotherhood, not an effort to form a comprehensive Church, and already four types of Church doctrine and polity have shown themselves prepared for this expression of Unity. Presbyterians, Methodists, Congregationalists, and Baptists have joined. Denominations continue on their own lines, but they are one in spirit. We are hopeful enough to believe that very many who as members of the Episcopalian Church are not federated are in full accord with the objects and aim of the Federation.

What Co-operation can do. Dr. Thomas Cochrane, in an article on "The New Era in China," mentions some facts that cause heart-searching. Missionary enterprise has developed along no fixed lines. Its strategy has been left to separate organisations, and in consequence a lack of co-ordination and efficiency has become evident. He says that a staff of 3,482 missionaries (exclusive of wives) is needed to secure minimum efficiency in China. To-day there are in China 3,249 missionaries (exclusive of wives), but in consequence of their distribution it will be necessary to add at least 60 per cent. to their number. He argues that if men are poured into China without mutual consultation, one million pounds more than is necessary will have to be spent. Dr. Cochrane concludes a very striking argument with the words, "During the Boxer troubles men were not asked whether they were Churchmen, or Presbyterians, or Methodists. Their persecutors drew the figure of a cross upon the ground and said, 'Will you trample upon that?' After all, that is the essential: by this sign we shall conquer." We are not able to say whether his plan for reaching China is the wisest possible. We know, however, that unwarranted competition in mission work has wasted much valuable missionary strength.

The Missionary Motive. In the *Times'* obituary notice of an American Methodist Episcopal Bishop, the story is told of his dedication to mission work. In a tunnel a train suddenly came upon him. There was no room for him to save himself by standing against the side. Nothing remained for him but to lie flat on the permanent way and to allow the

train to pass over him. He did this and was preserved. The fact that he had been spared in such a remarkable way led him to consecrate himself entirely to the service of God, and he offered himself as a missionary candidate. The realisation of the claims of God to our lives is the basis of all Christian service, and even if we cannot point to as striking a deliverance as the great Japanese missionary, we owe our all to God. The call of the cross is the summons to missionary work, and we, who owe our eternal salvation to God, have even stronger grounds for surrender to Him than if we had been providentially saved from premature death. The common ground for gratitude is the strongest motive for answering the cry, "Come over and help us."

The Missionary Anniversaries. 1912 will long be remembered as the year when Missionary Societies were able to pay their way. S.P.G. unfortunately showed a falling off in income, but the other great organisations by the liberality of their friends were encouraged by seeing income balance expenditure. It was, however, complained that there is still great lukewarmness among the great mass of Christian people on the subject of foreign missions, and that the sense of duty was not as strong as it ought to be. We have no right to be satisfied with what we have done, but we have less right to refrain from thanking God for the way in which He has led His Church during the last fifty years. Missions have ceased to be considered the fads of the few. They have been recognised by statesmen as valuable aids to good government, and all leaders of all sections of the Church are compelled to advocate missionary work. The progress of missions has been unequalled in Church history, and even more than the men of the early centuries we live to-day in the missionary age. What we do is but an earnest of the greater things that will be done.

Unity in the Indian Mission Field. The growth of Christianity in India makes the problem of unity pressing and important. Many minds of varied types have long worked at the subject, and plans have been made and discarded when brought face to face with facts that cannot be overlooked. The theory of Apostolical Succession cannot be accepted by those who look upon it as "pernicious heresy," and Baptists find themselves unable to surrender what they consider to be the plain teaching of Holy Scripture. Yet many strong Episcopalians and strict Baptists feel that there is an underlying unity deeper than the points that separate them. All Episcopalians do not hold that the historic Episcopate is of the *esse* of the Church of Christ. They believe that the Spirit of God works through other channels than those of the Episcopate, and acknowledge the validity of the sacraments and ministry of Evangelical non-Episcopal Churches. The best scholarship of the time is on their side, and the deathblows given by recent research to the theories that dominated mediæval conceptions of the ministry will, we believe, in time destroy the views that narrow the working of the Spirit of God in His covenanted manner to the Episcopally ordained. At present, however, representatives of this school of thought remain outside any idea of even federated unity in the Indian field, and they are joined in their exclusion by Lutherans and some Baptists, who stand firm by what they believe to be the necessities of doctrinal truth.

The Moslem Menace. Mohammedanism is growing in strength, and its greatest strongholds are in our Empire. Northern Nigeria has become a Mohammedan centre within recent years, and we have a definite duty to this great territory. Some who would naturally be expected to be on the side of missionary enterprise in this land have declared their hostility to the entrance of missions on the plea of preserving peace and good government. The Church cannot stand aside to allow Islam to win for itself souls redeemed by the blood of Christ. Christian missions are acknowledged to be the best training ground of native public servants in Africa. Mohammedanism does not produce men of this type. Missions do not disturb good government—the modern missionary knows that good government secures for him the best means of carrying forward his work, and that unnecessary conflicts with the civil power are a weakness to his cause. Islam has lessons to teach us in its belief in the power of faith in God as Ruler of the affairs of the world and in its appeal to personal authority. Our missionaries know the need of per-

sonal faith in the living personal God, they also feel that personal authority is the basis of much of their influence over their converts. At home materialistic views have weakened the sense of the personal rule of God in life, and the loss of the sense of authority is one of the greatest social evils of our time.

Progress in Spain and Portugal. Last month the meetings of the Assembly of the Presbyterial Churches in Spain and of the Synod of the Spanish Reformed Church were simultaneously held in Madrid. Cordial messages were exchanged between the two bodies that are faced by the common foes of superstition and unbelief. The Assembly consists of representatives of the majority of non-Episcopal bodies working in Spain, and although it has no legislative authority, it is a strong bond of union. The Synod is the governing body of the native Episcopal Church. During the proceedings both bodies met together at a fraternal breakfast under the joint presidency of Bishop Cabrera and the Rev. Cipriano Tornos, and it must have been a delightful experience for those present to feel themselves bound together in the service of the One Lord, to whom they have devoted their lives. The dawn of a brighter day has appeared in Spain, and all Evangelical Christians rejoice in the privilege of working for God with greater freedom than they have ever before possessed. In this connection we draw special attention to the Annual Meeting of the Spanish and Portuguese Church Aid Society, to be held in Caxton Hall, Westminster, on Tuesday, June 18th, at 3 p.m., when the chair will be taken by the Rt. Rev. Bishop Ingham, D.D., and the speakers will include the Rev. Canon Girdlestone, M.A., and the Rev. Thos. J. Pulvertaft, M.A., who has just returned from the Peninsula. Those interested in the progress of the Gospel in Spain and Portugal—as we hope all our readers are—will read with thankfulness the following extract from the Annual Report of the Society, which reaches us as we are going to press.

"The marked alteration in national opinion towards Evangelical Christians has done much to open new doors and create a favourable environment for Gospel work in Spain. In face of an avowedly secular policy in Portugal, Protestants have maintained their ground and have shown that their attachment to the Faith of the Gospel impels them to be evangelists of their fellow-countrymen.

"The translated Bible is no longer the best hated book in Spain. The public Press is not afraid to recommend its readers to study the pages of Revelation, and *El Liberal* of Madrid contained the following review of a new edition published by the British and Foreign Bible Society:—'We have seen with pleasure the new quarto edition of the sacred Scriptures published by the Bible Society. It is a volume that does equal honour to the aforesaid institution and to Spanish typographical skill. Those who are ignorant of the great scale on which the Bible Society publishes in all parts of the world, and of the disinterestedness with which it pursues its educational work, will be surprised on seeing that for half-a-crown can be purchased a book of good paper, with large and clear type, abundance of references, a good collection of maps, and solid cloth binding. Whatever our religious opinions may be, it will always be necessary to possess the book of which Emilio Castelar has said, "It is the purest existing revelation of God."'

"Attacks were made by the Ultramontanes on the papers which spoke of the duty of studying the Bible in Spanish, but the advocates of Bible reading defended their action, and by so doing gave a great impetus to the circulation of the Word of God. This incident proves the opportunity now afforded for pressing home by preaching the Truth learned from the printed page.

"For many reasons our Portuguese work has caused anxiety to the Committee. The Law of Separation places us under many disabilities, and the Lusitanian Church has joined with other Protestant bodies in making an appeal to the Government for its amendment. The Government has not modified the Law, but it has refrained from putting all its sections in operation as far as the Reformed Churches are concerned. The Synod has found it necessary to declare in plain and unambiguous language its attachment and unswerving loyalty to Evangelical and Protestant principles. It has also shown its determination to stand fast by its constitution and to follow the guidance of its tried friends the Irish Bishops who constitute its Council. During a time of great anxiety the President and Secretary of the Synod have displayed firmness, and have proved that they and their brethren have made up their mind to hold fast the fundamental principles of Reformation teaching. It is a cause of thankfulness to the Committee to know that in the students trained by Principal Harden the Lusitanian Church has a body of clergy who may be relied upon at all times to contend earnestly for the faith once delivered to the saints. Owing to the terms of the Separation Law difficulties would probably arise in having a Theological College in Portugal presided over by a foreign scholar, and it is now plain that Dr. Harden was sent at a providential time to lay deep the foundations that support the Lusitanian Church. In North and South the congregations helped by the Society are doing good and faithful work, and our friends may rest assured that no matter what the future may have in store for Portugal, 'the Spanish and Portuguese Church Aid Society' will only extend its aid to those who are true to the Protestant and Scriptural principles of the Church."

Correspondence.

Four Encouraging Letters.

1. From Mr. John R. Mott.

World's Student Christian Federation.
In Dublin, March 15th, 1912.

Dear Mr. Gooch,—I wish to thank you for sending me the book "Church Unity and Intercession," which has overtaken me here in the midst of my campaign among the Universities of Ireland. I shall read it at the first opportunity. I am much encouraged by what you say about the favourable reports which you are receiving with reference to the observance of the Week of Prayer. This is indeed encouraging. I crave your special prayers during my visits to different European countries.

With best wishes,
Very cordially yours,
J. R. MOTT.

2. From a Correspondent in Vienna.

In Vienna the Universal Week of Prayer, 1912, brought great blessings. In this centre of Romanism it is very important that all disciples of Christ should unite in prayer at least once a year. There were three united meetings, one in the hall of the Y.M.C.A., one with the Methodists, and one with the Baptists, the pastors of the various denominations being in the pulpit. We hope that the principles of the Evangelical Alliance more and more will become a power in Austria and that in the near future all the Evangelical Churches will take part.

From April 23rd to 25th we had also a very blessed Alliance Conference here in this imperial city on the Danube. Pastors of the Lutheran Church, the Calvinist Church, of the Methodist, Congregational, and Baptist Churches gathered for two days to study the Scriptures and to unite in prayer. The first meeting was held in the Reformed Church. It was very well attended by members of all the Protestant Churches in Vienna. Pastor Becker, Dr. Witz-Oberlin, Pastors Marck, Steiger, Melle, and Monsky gave short addresses, the theme of all speakers being the blessing resulting from Alliance. After these days of refreshing, everybody felt anew how true the Bible precept is: "Behold how good and how pleasant it is for brethren to dwell together in unity. For there the Lord commanded the blessing, even life for evermore."

3. From Damascus.

May 13th, 1912.

Dear Sir,—I have just received, and hasten, as requested, to return, the paper containing the Evangelical Alliance invitation. For fifty years past, that is, ever since I was twelve years of age, it has been my great pleasure and privilege to attend the meetings year after year, though not always in the same place. I have attended them at Jerusalem, Jaffa, Malta, and for the last four years in Damascus, and I thank God for the blessing which I personally, and I am sure thousands of others also, have derived from these precious opportunities for enjoying the communion of saints.

In Jerusalem the meetings were often polyglot, here they are in Arabic and English, and are regularly held in the large hall of the Irish Presbyterian Mission, being the largest and most centrally situated Protestant house of prayer in this city. For over a quarter of a century I have not only had the privilege of attending these meetings, but also the honour of taking a part in conducting them, either by leading in prayer or by giving addresses. I always look forward with pleasure to these gatherings, and thank you for remembering me in connection with them. God grant His blessing in the future, as He has in the past, to these united efforts of those who love His name and desire the victory of His kingdom, and may He strengthen us all in the desire for and in the practice of looking for the glorious appearing of the great God and our Saviour Jesus Christ.

With hearty greetings.
Yours very faithfully,
J. E. HANAUER.

4. From the Island of Rodrigues.

The Parsonage, Rodrigues,
via Mauritius,
April 4th, 1912.

The General Secretary,
Evangelical Alliance, London.

Dear Sir,—I could not send sooner account of meetings held in connection with the Universal Week of Prayer, as no boat is allowed to visit us during the cyclone season, *i.e.*, from December to end of March.

I am glad, however, to state that the meetings were a complete success. Over forty people, all natives, responded to the call and attended the prayers, which were offered in French. Sermons were preached bearing on the subject of the day.

I must thank you for having sent the programme, as it gave us the opportunity of offering with our brethren all over the world prayers to God for universal benefit. May the Lord bless our efforts to bring His Word and salvation to a world of darkness and sin. May His Holy Spirit convince the world of sin, that it may feel the necessity of a Saviour and accept Christ Jesus, whom God sent to be the Saviour of the world.

Yours in His service,
GEO. A. LAMBERT,
Curate of Rodrigues.

Books worth Reading.

THE MORAVIANS. By the Right Rev. Bishop E. R. HASSÉ. (London: National Council of Evangelical Free Churches. 1s. net.)

The Bishop of Durham says in the preface to this compact and deeply interesting volume, which rightly finds a place in the series "Leaders of Revival," "If I were not of the English Church, I would fain be of the Moravian," for no organised body of Christians have in proportion to their numbers done more for foreign missions or have left a deeper mark upon the history of modern Christendom. It has been said by a great authority that "Law was the father and Zinzendorf rocked the cradle of Methodism." Dr. Fitchett, writing of the influence of Moravianism on Wesley, says: "In substance it was three things which lie in the very alphabet of Christianity, but which somehow the teachings of a godly home, of a great University, of an ancient Church, and of famous books had not taught Wesley. These are, that salvation is through Christ's atonement alone, and not through our own works; that its sole condition is faith; and that it is attested to the spiritual consciousness by the Holy Spirit. These truths to-day are platitudes; to Wesley they were, at this stage of his life, discoveries." Bishop Hassé is not satisfied with this statement as complete, for he holds that the secret of Moravian influence lies in their experience of the grace of God divinely brought home to their hearts and faithfully witnessed. Their doctrine was and is as "the breath of God," and is confirmed by signs following. For them "the word of the Cross is the beginning, middle, and end of all preaching."

We have dealt with the influence of the Moravians on Wesley, for it was through him its greatest moulding power has extended throughout the world. But even its direct force is incalculable. As we read the pages of this little book we are impressed by its faithful witness to Gospel Truth, its unfailing hopefulness, and its desire "to do the work of an Evangelist" and act as a soul-winner for other Churches. One of the most remarkable features about the Moravians is the absence of any jealousy between them and other Christian bodies. They wish to be considered as a union Church, in sympathy with the Episcopal and non-Episcopal Churches. Archbishops have acknowledged the validity of their orders, and they work amicably with Nonconformists. All classes of Evangelical Christians rejoice to aid and wish God-speed to their noble missionary enterprises. Those who have come into personal contact with their leaders recognise them as men of devoted faith, and we trust that many of our readers will obtain Bishop Hassé's little volume, which contains a clear account of their history and manifold activities. The narrative of the apostolic labours of John Cennick will make many ashamed of the little they do in the service of God; and it is well that we should know in detail the noble life-work of a man who has been little more than a name to the great majority of readers of Evangelistic activities. This chapter is a real contribution to Church history, and we are grateful to Bishop Hassé for giving us the fruit of the researches of his father, Bishop Alexander C. Hassé. We rejoice in the triumphs of the *Unitas Fratrum*, and are indeed glad to have their story in so readable and well-arranged form.

RATIONALISM OR THE GOSPEL? By the Rev. Preb. H. R. Fox, M.A. (London: Elliot Stock. 6d. net.)

It is well that searching, straight questions should be put in an age when people are more ready to evade than meet facts staring them in the face. We live in an age of reason, and we are much too ready to take things for granted when they are pleasantly put forward with a show of scientific precision and "sweet reasonableness." Very often we awake from our carelessness to find that the sweetness of reasonableness is disguised corrosiveness, and that faith has been eaten away from hearts that have been under the influence of the newer rationalism. Rationalism and reason are not the same thing. Rationalism has been frankly described as "the mental habit of using reason for the destruction of religious belief." Reason, on the other hand, is the instrument by which we test what is true and false and examine the credentials of any position or argument put before us. Reason is God-given, and must be used in every step in life. It is limited; and the great pity is that it does not always recognise its limitations, but in consequence of its great privileges makes itself the measure of all truth. It can only work successfully on knowledge gained; it often prefers to pass off as complete the incomplete, and by its deductions from partial facts it falls into the gravest errors.

Christianity is not a mere philosophy of religion. It is the Revelation of the will and mind of God which reaches its highest point

in the person of His Incarnate Son. He is Light and Life, the Revealer of God and the Saviour of men. He came to show man that in Him were fulfilled all the prophecies of the Old Dispensation and that in Him man was to seek ever more "the Way, the Truth, and the Life." To those who follow Him He is everything, and those who surround His person with non-scriptural limitation and accept His teaching with reservations are all unconsciously wrecking His power and making Him one of the many founders of "all too human creeds." Prebendary Fox has long been at the centre of one of the greatest of missionary organisations. He has had his finger on the pulse of the Church's obedience to the Divine command, and he has seen clearly that rationalism is the foe of the Gospel, and must be fought strenuously if the kingdom of God is not to suffer grievous loss. The efforts to harmonise distinctively Christian teaching with the ethics and theologies of non-Christian systems may appear an easy way to the hearts of philosophical heathen; it is really the path to the grave of Christianity. In this little book Prebendary Fox writes with sadness, born of knowledge, and the evidence he brings forward cannot fail to cause pain to friends of foreign missions. It is well, however, that the sources of failures should be seen in order that the Churches may be guarded against their recurrence. In language that is plain and unambiguous he shows that the Old Gospel, not the reconstructed Gospel, is the power of God unto salvation, and concludes with the words, "Missions will only be failures when missionaries fail to remember that they are 'put in trust' with the same Gospel as that which the Apostles taught, and when they fail to proclaim by word and life that which St. Paul has so finely called 'the word of the truth of the Gospel.'"

Our readers will do well to obtain and read carefully the wise and true words of Prebendary Fox; they deserve the closest attention from all followers of our Divine Master.

THE NONCONFORMIST TREASON. By MICHAEL J. F. MCCARTHY. (Wm. Blackwood & Sons.)

This is an outspoken book by a competent writer. It is written in no spirit of hostility to the historic position of British Nonconformity. We do not speak as politicians, but to read it is to add amazement to wonder at the silence of Free Church leaders in England on the subject of Roman Catholicism in Ireland, in resisting which Nonconformists in the past have suffered and died. Mr. McCarthy deals in a masterly way with the situation, his indictment of Home Rule being convincing, especially in its bearing on religious freedom in Ireland. We only regret that this severe indictment of British Nonconformity should be necessary. We feel bound to sympathise with our brethren in Ireland, and by commending this book to endorse their appeal to British Nonconformity to save them from the perils of Rome Rule.

ROMANS I.-V. and VI.-XI.: A Devotional Commentary (2 vols.). By the Rev. W. H. GRIFFITH-THOMAS, D.D. (London: R.T.S. 2s. each.)

We warmly recommend these helpful volumes, in which the fruits of wide reading are everywhere manifest, side by side with deep spiritual insight and force of application. Dr. Griffith-Thomas is a master of the art of exposition, and to follow his skilful arrangement of this Epistle is to gain consecutive meditation as well as a grasp of the great doctrines enshrined in the Epistle as a whole. The commentary is to be completed in three volumes, two of which are so far ready.

STUDIES IN THE EVANGELISATION OF SOUTH AFRICA. By G. B. A. GERDENER, M.A. (Longmans, Green & Co. 2s. 6d. net.)

Mr. Gerdener has approached a difficult subject, the discussion of some of the problems connected with the evangelisation of South Africa, concerning which the Edinburgh Missionary Conference determined "the crucial question is simply whether the missionary bodies at work in South Africa will readjust their operations so as to secure an effective occupation of the whole field." A comprehensive and statesmanlike review of the present position, which involves both crisis and need, is concluded with a call for Prayer for South Africa. The writer says: "The call is far greater than that for men, money, method, or movement. Before this Christ-like practice difficulties will vanish, and mistakes will be discovered and corrected."

SUNDAY SCHOOL TEACHING—ITS AIMS AND ITS METHODS. By H. A. LESTER. (Longmans, Green & Co. 2s. net.)

Primarily intended for helping teachers in Anglican Sunday Schools, this volume, which contains an introduction by the Bishop of London, presents many helpful thoughts for Sunday School teachers generally. The writer is an expert, and he handles his subject with evidences of practical knowledge. The chapters on "Child Nature," "How a child learns," and "How to manage a class" are useful and practical. The workman should know how to handle and apply his tools. Many Sunday School teachers fail in their calling for lack of childlikeness.

THE HONOUR OF HIS NAME. By Sir ROBERT ANDERSON, K.C.B., LL.D. (Nisbet & Co.)

The present is an age of irreverence, sacred things being treated by many with scant regard to their sanctity, either of origin or association. Protest against this trend of the times, and the vindication of that which is holy from that which is common and profane, becomes, therefore, a claim on all to whom the things of God are regarded as precious and sublime. The lament of the Jerusalem prophet may be applied to our own day in reference to the lessened and lessening respect paid to Divine Truth and to sacred things: "How is the gold become dim; how is the fine gold changed; the stones of the sanctuary are poured out in the top of every street." We welcome, therefore, Sir Robert Anderson's timely warning and earnest protest against an evil calling for exposure and demanding rebuke.

Among all sacred things, the name of the Lord Jesus, "that worthy name by which we are called," stands first and foremost. It is the name "which is above every name," the name which Jehovah Himself delights in and appropriates as His own in every sphere of His omnipotent sway. Jesus is the name of the One of whom Jehovah says, "My name is in Him." Sir Robert calls attention to the modern use and misuse of this name as contrasted with its use in the New Testament by the Apostles of our Lord and the early Christians generally. He points out how its irreverent use characterises the writings and utterances of all who represent the rationalistic school of thought, and how markedly it is a feature of the Higher Critical cult that our Lord is almost invariably spoken of as "Jesus," and seldom or ever as "the Lord Jesus," or by any other title indicative of His Personal Deity and supreme authority as the Son of God. The writer also speaks of the abuse of the name by many for want of thought, and from wrong training, urging on all the need for a return to Biblical faith and avoidance of careless utterances. The volume gives us a careful tracing of the use made of the name "Jesus" in the Gospels, the Acts, the Epistles, and in the Revelation, and much valuable exegesis will be found in its pages in reference to several vital points of Christian doctrine and practice. The work is rendered still more helpful by the addition, as an Appendix, of Miss A. R. Habershon's carefully prepared concordance of the Lord's names and titles. Sir Robert again proves himself a redoubtable champion of Divine Truth; and if sometimes we might wish for a less keen edge to some of the weapons employed, we can but be glad at the strong and sturdy strokes by which errors are laid low. "The Honour of His Name" will be promoted and upheld by the wide circulation of this able treatise on a subject of infinite importance.

Other volumes received:

THE CHRIST LIFE. By A. B. SIMPSON, D.D. (London: Morgan & Scott, Ltd. 1s.)

A DIVINE PROCLAMATION. By A. G. LILLICRAP. (London: S. E. Roberts, Zion House, Paternoster Row.)

HOW TO LEARN THE BIBLE. By W. EVANS, D.D. (Berean Band, 12, Baldwyn Gardens, Acton, W.)

STUDIES IN THE RESURRECTION OF CHRIST. By C. H. ROBINSON, D.D. New and cheaper edition. (Longmans, Green & Co. 6d. net.)

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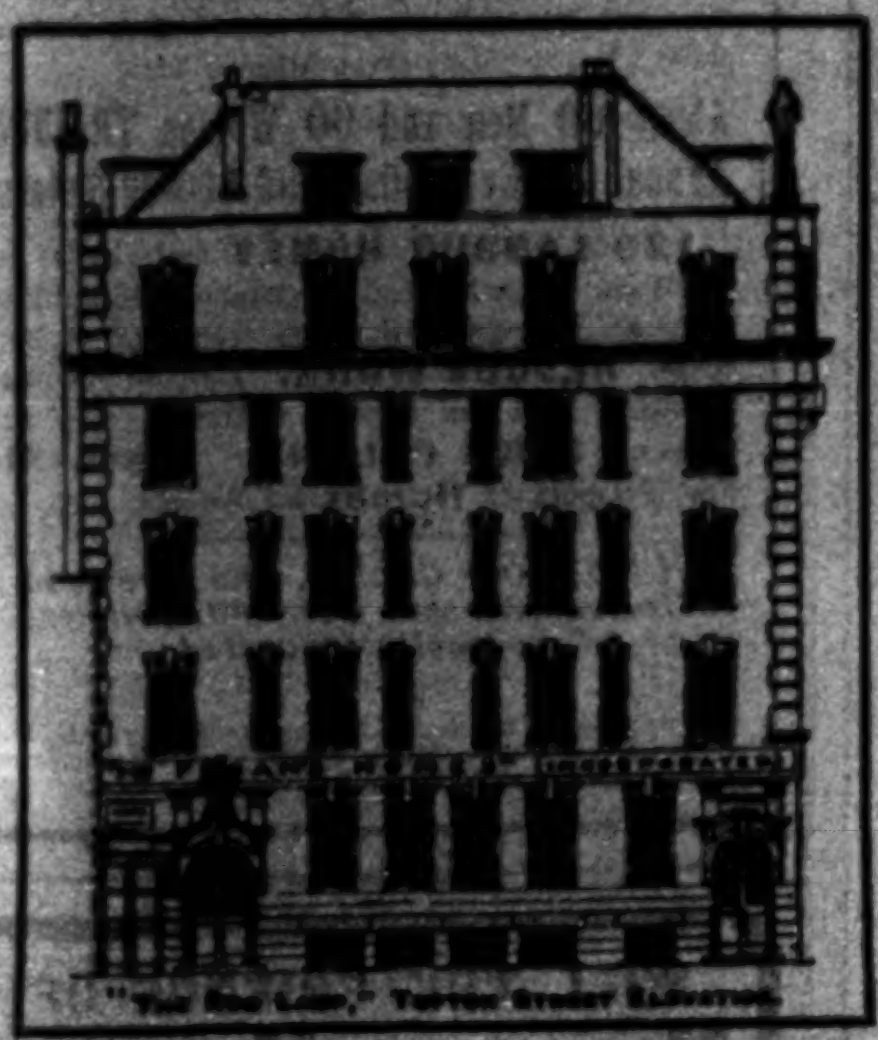

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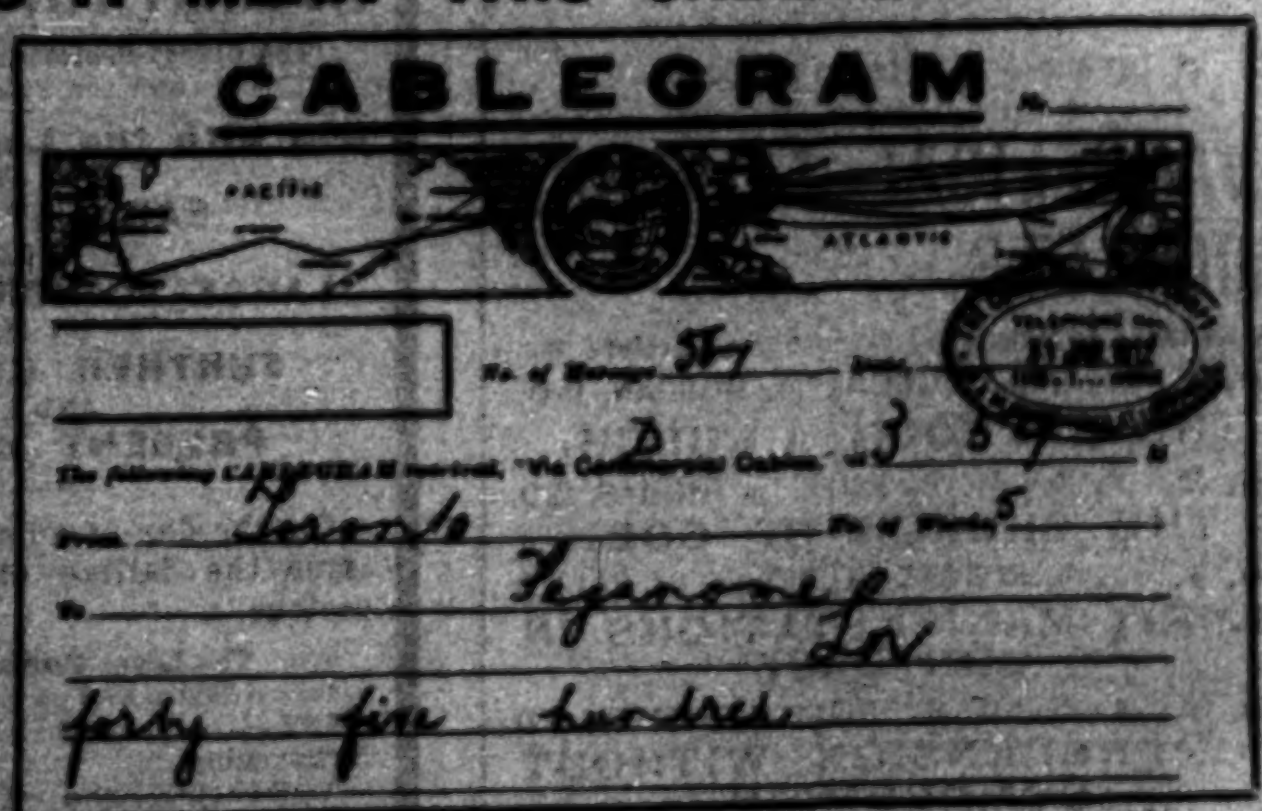

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